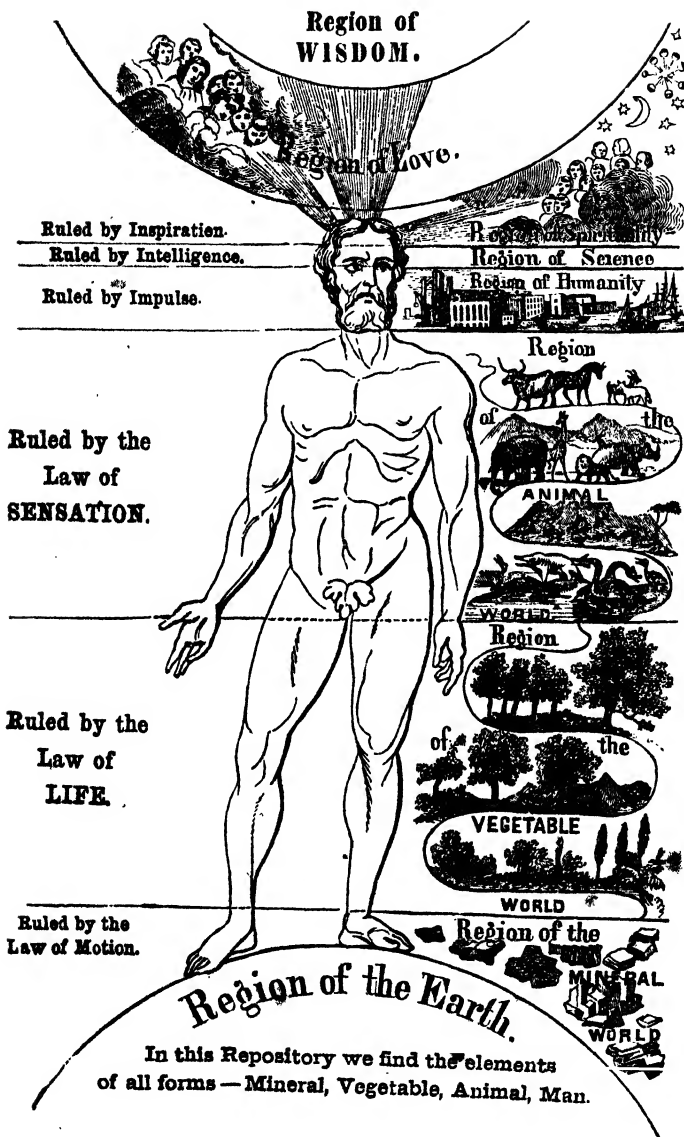


THE GREAT HARMONIA.



THE
GREAT HARMONIA:
BEING
A PROGRESSIVE RÉVÉLATION
OF
THE ETERNAL PRINCIPLES
WHICH INSPIRE MIND AND GOVERN MATTER.
BY
ANDREW JACKSON DAVIS.
VOL. V.
IN THREE PARTS.

"Perfection and truthfulness of mind are the secret intentions of Nature."—PART FIRST, p. 15.

"The love of all wisdom is man's integral aspiration."—PART SECOND, p. 278.

"Death is but a kind and welcome servant, who unlocks with noiseless hand life's flower-encircled door, to show us those we love."—PART THIRD, p. 298.

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THE
GREAT HARMONIA.

VOL. V.
THE THINKER.

CONTENTS.

PART FIRST.

THE TRUTHFUL THINKER.

The Truthful Thinker described.....	PAGE 13
The difference between Sentiment and Principle.....	15
Inspiration is not Revelation.....	16
The Cold Discernment of Truth.....	17
Truth's Clear-eyed Geniuses.....	18
The Omnipresence of Truth.....	21
A Plea for White Lies by Francis Quarles.....	22
The Philosophy of Metaphysics.....	24
Thoughts are not Ideas.....	27
Man is between Animals and Angels.....	28
Diagram of the Human Mind.....	30
The Harmonial Thinker.....	31
Nature, Reason, and Intuition.....	32
Man's Conception of God.....	33
The Wonderful History of Wisdom.....	34
The Cycles of Theory and Philosophy.....	38
Emerson's Testimony upon Duality.....	40
Definitions of Love, Wisdom, and Knowledge.....	41
Robert Browning with us.....	43
A Diagram of Man and his History:.....	44
The Elements of Mind classified.....	45
The Laws of Reason immutable.....	47
The Laws of Logical Reality.....	48
Logical Possibilities.....	49
The Royal Road to Knowledge.....	49
How the Mind operates.....	51
Man's Wisdom is a Part of God's.....	52
Three Kinds of Faith described.....	54
Luther's Definition of Faith.....	57
Synopsis of Part First.....	59

PART SECOND.

THE PANTHEON OF PROGRESS.

The Causes and Signs of Progress.....	PAGE 61
A Definition of Innate Ideas.....	62
How to discriminate between Thoughts and Ideas.....	65
Thoughts do not travel as Entities.....	67
The University of Ideas.....	69
The Origin of Language, Music, Poetry, etc.....	70
Ideas are ubiquitous and impersonal.....	73
The Origin of Man's Ideas.....	74
That Temperament is phenomenal.....	75
Body and Soul grow up together.....	76
That there are no Essential Controversies.....	78
Brahma's Thoughts reviewed.....	80
The Central Idea of Brahma.....	81
What Budda brought to the Brahmins.....	81
Budda's Invocation to the Holy Spirit.....	82
The Central Idea of this Chieftain.....	83
Sanconianthion, with his Thoughts and Ideas.....	85
The Thoughts and Central Idea of Moses.....	86
The Inspirations of the Noble Zoroaster.....	87
Likeness of the Persian's Thoughts to John's Visions.....	88
Aluriman's Terrible Visitations.....	91
The Central Idea of Zoroaster.....	93
Confucius, the Oriental Teacher.....	93
The Doctrine of Transmigration explained.....	94
The Origin of the Golden Rule.....	96
Pythagoras of the Sacred Samos.....	97
His Doctrine of Pre-existence explained.....	98
The Central Inspiration of Pythagoras.....	100
Socrates and his Great Idea.....	101
Plato's Thoughts and Writings.....	102
The Character and Teachings of Aristotle.....	106
Epicurus and his Doctrines considered.....	109
The Gastronomical Fanatics and Skeptics.....	111
Jesus considered as a Teacher.....	112
Henry Ward Beecher's Eloquent Eulogy.....	114
The Central Ideas of the Nazarene.....	119
Paul's Position and Convictions.....	124
A Definition of his Master-Idea.....	125
The Author's Vision of Paul's Teachings.....	129
Of the Teachings of Origen, the Greek.....	130
How the Early Christians were persecuted.....	131
Origen's Conception of Christian Writings.....	133
The Central Idea of this Early Father.....	135

Martin Luther and his Positions.....	PAGE 139
The Chief Characteristics of the Dark Ages.....	140
A definition of Luther's Central Idea.....	143
The Causes and Occasion of Luther's Protest.....	145
John Calvin and his Positions.....	146
The Effects of Individual Temperament.....	147
The Central Inspirations of John Calvin.....	150
The Doctrine of Election and Reprobation analized.....	152
Of George Fox and his Inspirations.....	157
How this Man rolled back the Tide of Theology.....	159
The Central Idea of George Fox.....	161
Swedenborg as a Seer and Teacher.....	161
The Doctrine of Correspondence considered.....	165
No Fanaticism in Swedenborg.....	175
His Greatest Idea defined.....	178
John Wesley and Eternal Principles.....	181
Whitefield's Relations to the Leader.....	185
Wesley's Central Inspiration described.....	188
Ann Lee and her Important Labor.....	189
Her Unpardonable Criminality as seen by Priests.....	192
The Shaker Teachings on Good Authority.....	193
The Central Idea developed.....	196
John Murray and the Doctrine of Universalism.....	198
A Description of the Pantheon of Progress.....	199
Doctrines of the Druids Eight Centuries before Jesus.....	203
Analysis of Murray's Teachings.....	205
William Ellery Channing and his Inspirations.....	209
The Singular Thoughts of John H. Noyes.....	217
His Central Idea as a Teacher.....	222
Theodore Parker and his Testimony.....	224
His Character as psychometrized by the Author.....	226
Additional News respecting Ralph Waldo Emerson.....	230
Emerson's Central Idea defined.....	233
Criticism on the great Thomas Carlyle.....	234
William Lloyd Garrison and his Central Work.....	235
Modern Spiritualism analyzed and defended.....	239
Great Ends from Small Beginnings.....	240
Of the Motives in Human Character.....	244
No Apology for Spiritualists is needed.....	247
Spiritualism, Phenomenal and Philosophical.....	254
The Central Idea of the Harmonial Philosophy.....	258
A Table of the World's Psychological History.....	272
The Arena of Sectarianism represented.....	274
Parker's View and Estimate of Human Life.....	276
A Programme of the Impersonal Principles.....	278
Gods within the Pantheon of Progress.....	279

PART THIRD.

THE ORIGIN OF LIFE, AND THE LAW OF IMMORTALITY.

Two Classes of Minds with different Conviction.....	PAGE 281
Man's great Gift and Friend is Reason.....	284
Ovid's Statement of the Old Philosophy.....	285
The Reaction of the first Theories of Immortality.....	286
Propositions of the Harmonial Philosophy.....	287
Believers' Arguments <i>versus</i> Skeptics' Objections.....	289
Jesus' Bodily Resurrection analyzed.....	291
Argument for Immortality based on Antiquity.....	294
Opposing Considerations by Skeptics.....	295
The Believer's Reliance upon his Hope.....	297
The Skeptic's Argument against the Hope.....	299
Intuition as an Evidence of Immortality.....	304
Intellectual Objections to such Evidence.....	307
Immortality inferred from Man's Forethought.....	310
The Doctrine of Needs and Supplies considered.....	313
The Facts of Analogy and their Bearings.....	315
The Believer's Inference from Testimony.....	318
The Facts of Clairvoyance and Immortality.....	319
Intercourse with Celestial Beings considered.....	320
God's Existence an Evidence of Man's Immortality.....	321
Our three Positive Evidences of Man's Future Life.....	326
Men's Explanations of Creation.....	327
The Earth's Age not determinable.....	331
Affirmation of the Sexual Laws.....	332
Universality of Form and Force.....	333
The primary Conditions of Life.....	335
Formations in the Depths of the Sea.....	337
How the first Forms were animated.....	338
The Modus Operandi of the Elements.....	339
Definition of the three great Laws.....	343
The Egyptian Doctrine of Creation.....	346
Creation of Man in Persian Theory.....	347
A strange Hypothesis among the Aztecs.....	348
The old Syrian Theory is popular in America.....	349
The New York Observer's Contribution.....	350
The Scientific View is gaining Man's Confidence.....	351
Fate of the Unprogressed Types of Animals.....	357
Diagram of the System of Creation.....	360
Relative Positions of the Kingdoms illustrated.....	364
The Author's singular Writing at Night.....	366
The Object of this Chapter redefined.....	371
Proof that Man is a Microcœsm.....	372
The Body, Soul, and Spirit.....	377

The Scientific Secret of Man's Immortality.....	PAGE 384
Higher Types come from Inspired Spermatozoa.....	388
The System of Fœtal Development.....	390
The last Scientific Evidence of Man's Immortality.....	394
The Eternal Spirit of Self-Preservation.....	396
Man, the Peripatetic Magnet.....	399
How the Aromal Body is made	401
St. Paul's Painful Anxiety.....	408
The Spirit-Home a literal World.....	409
How the Spirit-World is formed.....	412
The Milky-Way and its Relations to the Spirit-Land.....	413
The Methods by which Spirits travel through Space.....	415
An Appeal to the Reader's Spirit.....	417
A Diagram of Man and the several Kingdoms.....	420

A VOICE FROM THE SPIRIT-LAND.

FROM JAMES VICTOR WILSON, A SPIRIT.

The Beginning of his Discourse.....	422
That all Images and Likenesses are from the Mind.....	424
He relates a beautiful and touching Incident.....	425
The Celestial Brotherhood of the Plana de Alphos.....	426
Hills, Dales, Flowers, Islands, and Temples of the Spirit-Land.....	427
He meets and converses with the happy Paralorella.....	428
Personal Appearance of the Apoeza.....	429
Of the wondrous Aggamede.....	429
What Friend Wilson was named on the Isle.....	430
Appearance and Narrative of the young Italian.....	431
The two Spirits depart from Akropanamede.....	432
The Toleka of a veteran Hollander.....	433
They visit different Localities on Earth.....	434
Patients, Lovers, Singers, and Dancers, in Heaven.....	435
The Apoeza admonishes Friend Wilson.....	436
How Everything became new and beautiful.....	437
Of the Congress at High-Rock Tower.....	438

PREFACE

BY THE AUTHOR'S COMPANION.

UNLESS a book have some significance, it should be withheld from the reading public. No amount of unusual experience connected with the preparation of a work can render excusable its publication if there be wanting facts and truths which may stir the fountains of thought and feeling. Hence this volume is sent forth, as others in the series have been, with a hope on the part of its author that "good to some and harm to none" will result from its perusal; with a belief that Nature utters here and there throughout its pages the everlasting words of Truth. At the same time, there are circumstances connected with its production of which the world should become cognizant, because they reveal certain occult phases of mind—phases which afford prophetic gleams of a more natural, harmonious, and perfect development of the mental and spiritual nature in man.

The present Author lives a twofold life: one an active, happy, healthful, external existence; the other calm, sequestered, thoughtful, harmonious, and ever pervaded by the serene and holy atmosphere of peace. Like Jacob Boehm and Jung-Stilling, he treads fearlessly and in silence the charmed path of Mystery; and the tangled labyrinths unwind, and the darkening mists vanish, and the sunlight broadens over the dreaded depths, until countless forms of beauty rise up to people the waste places, and the Universe seems instinct with Deity. In his external state his heart is like life's early spring-time in its joyous youthfulness; in his interior

life the quiet strength and serene thoughtfulness of many winters seem gathered to his soul.

While engaged in writing the present volume, these two states were not far asunder. That is, the early part of each day was made a period of silent interior investigation; the later hours were devoted to physical exercises, letter-writing, and social enjoyment. The habits of the writer during these weeks of pleasurable toil were those of a true student of Nature, willing to *earn* health of body, lucidity of thought, and tranquillity of mind, by simple obedience to her unvarying laws. As usual when engaged in interior work, he refrained from the use of animal food, tea, coffee, and other stimulants, ate sparingly, arose and retired early, took a morning bath and walk, and within the thirty minutes succeeding the morning meal repaired to his music-haunted eyrie in the hospitable mansion, and without the aid of books, but with the aid of clairvoyance, proceeded with his researches until the chestnut-boughs were still in the hush of the midsummer noon.

I am granted the pleasure of adding to this brief preface the following testimonial from the faithful friend whose home was ours during the late golden harvest-time of thought:—

“BUFFALO, N. Y., *September 12, 1859.*

“MY DEAR FRIEND: You and your loved husband have often heretofore been with us for a brief time, but this past summer you have been intimate and happy members of my family for many weeks. It has been a very pleasant, social, as well as useful, period for all of us. Yet, during this too short visit, Mr. Davis has written and prepared for publication the fifth volume of the Great Harmonia. I have thus had an opportunity of realizing some of the wonderful processes by which this entirely unschooled brother so correctly reveals to mankind the immutable and long-hidden laws of mind and matter, so appropriately comprised by the term Harmonia! Philosophy.

“The enunciation of the profound truths found through all of the books of your husband, in his daily walks, conversation, and lectures, and especially in this last most invaluable volume, can only be accounted for upon the theory of the good poet, that ‘Man is one world, and hath another to attend him.’ Hence the significance of the marriage principle, so harmoniously blending two human hemispheres into one world like yours, which is as true to its orbit and the highest laws of existence, as are the organic worlds of immensity.

“A little over two months ago, Mr. Davis took possession of his writing-room in my house. No book was in, or has been used in, the room except Webster’s Dictionary. He has only been engaged in writing about four hours of each twenty-four, invariably in the early or positive part of the day. And

now, lying upon his table, are many hundreds of his manuscript pages, with quotations from the writings of men from a period long anterior to the collation of the Bible by Moses, down to the present. How incredible must this appear to the scholar unacquainted with the inspirations of Nature! What else, too, can we expect of the scientific man, but that he should wrap himself in his mantle of facts and phenomena, and believe it utterly impossible? And yet that scientific Bible-believer, Professor Hitchcock, in a recent work, entitled 'Religion of Geology,' devotes many pages to proving the existence of a reservoir of all past experiences.

"In this chapter, the professor asserts the doctrine that 'our words, our actions, and even our thoughts, make an *indelible* impression upon the universe.' This proposition he endeavors to sustain by an appeal to well-established principles of science.

"He shows, by the doctrine of mechanical reaction, that every impression which man makes by his words or his movements upon the air, the waters, or the solid earth, will produce a series of changes in each of these elements which will never end. Not a word has ever escaped from mortal lips, he contends, but is registered indelibly upon the air we breathe. Could man command the mathematics of superior minds, every particle of air thus set in motion could be traced through all its changes, with as much precision as the astronomer points out the path of the heavenly bodies.

"In like manner, the pictures of every occurrence propagate themselves through the reaction of light on every substance on which it impinges, so that the universe may be said to be a daguerreotype of all the past. So also an electric influence is excited and propagated by every muscular effort, every chemical change within us, every variation in the state of health or vigor, and especially by every mental effort; for no thought, probably, can pass through the mind which does not alter the physiological, chemical, and electric condition of the brain, and consequently of the whole system.

"Chemical reaction alters the constitution of bodies, just as mechanical re-action changes their form and position. The daguerreotype process is a familiar instance of this. We do not see the image which we know to be imprinted upon the plate, until the latter is subjected to the chemical action of iodine.

"Professor Hitchcock maintains that 'analogy does make it a scientific probability, that every action of man, however deep the darkness in which it was performed, has imprinted its image upon Nature, and that there may be tests which shall draw it into daylight, and make it permanent as long as materialism endures.'

"This theory is supported by other arguments, particularly by the phenomena of mesmerism, somnambulism, etc., which are classed under the head of mental reaction, and concerning which the professor starts this pertinent inquiry: 'Now, if we admit that mind does operate upon other minds while we are in the body, can we tell how far the influence extends?'

"Thus these icebergs of science, which have heretofore cast such a chilling influence on the modern revelations of the interior universe, begin to melt

under the genial and penetrating rays of the great central sun of Intelligence, and will ere long float off and disappear in the resistless 'gulf stream' of Reason and Intuition.

"The thoughts and conclusions of Mr. Davis must stand as truths, or fall as errors, when tested by this standard of reason, without regard to their source or mode of attainment; yet mankind should and must learn of his 'royal road to knowledge,' which in the great future every immortal is surely and joyously to travel. No more important fact for the development of the race can now be taught to scholars, teachers, and parents, than that upon a proper observance of the best laws appertaining to the human mind, it will as surely unfold *all* knowledge, *all* truth, and *all* wisdom, as the rose-seed, under good conditions, will propagate and produce the beautiful and perfect flower.

"Yours, for Humanity,

"C. O. POOL.

"TO MRS. MARY F. DAVIS, NEW YORK."

The singular method of investigation to which allusion is made in the above letter, and which has characterized the author's intellectual pursuits from first to last, is simply suggestive of the mind's boundless resources even without external aids, and is one among many instances tending to prove the deductive philosophy of Pythagoras, the divine youth of Samos, and of Hegel, Emanuel Kant, and Cousin, of a more modern era. Not only was this volume written without referring immediately to any other book or author, but it is well known to scholars that no book extant contains any such argument as that running through the chapters on "Immortality," or any such metaphysics as those which distinguish the "Pantheon of Progress."

With regard to proofs of man's future existence, it is probable that Mr. DAVIS will have no more words to publish. Not that the subject will not admit of more extended and far different treatment by other minds, but to him the argument is conclusive and apparently concluded. Other topics, however, of as living and vital interest, are pressing forward for utterance, and other sturdy volumes may in process of time take their stand beside the true Harmonial Thinker.

M. F. D.

NEW YORK, November 21, 1859.

THE
GREAT HARMONIA.

PART I.

THE TRUTHFUL THINKER.

THE highest and richest inheritance is a truthful mind — a mind full of truth — built upon the changeless principles of celestial mathematics. What a treasury of facts and of infallible axioms is such a mind ! Glorious temple of Truth — exactly proportioned from base to dome — beautiful and immortal in all its parts ! Such a mind includes, within the boundless sweep of its immortal sphere, every figure of the infinite geometry ; the square, the triangle, every line of the divine radius ; of every dot and point which, countlessly multiplied, compose the perfect circle of individualized mentality.

Who does not love and covet this treasure ; this private, happy world of affection and reason — a reason so healthy and industrious, so honest with itself and self-sustaining, that it can contemplate and give true utterance to whatever is found within the soul's most hidden elements ? Such a mind is freighted with that just and holy power which perceives and delights in reporting *things as*

they are. It is not a mechanical, stilted, frigid mind ; nay, because its thoughtfulness and natural logic are but flowings of Intuition's fountains.

Intuition is "PURE REASON," which does not always need for its growth the gymnastical exercises of the outward perceptive faculties. It is the inwrought *wisdom* of the eternal spirit, which ever transcends the schools, and confounds the temple doctors ; but industrious reflections, or logical argumentations of the lesser powers, are indispensable working-aids upon the Royal Road to Knowledge. Acquired information is the kit of tools, the musical instrument, or forwarding agent, by which the intuitive and inspired mind demonstrates its constructive truths and hidden melody.

Ingenuousness or sincerity, and candor or frankness, are *effects* ; of which integral love and the daily practise of truth are the perpetually up-gushing causes. By *Truth* is here meant that inherent quality of the spiritual constitution, whereby the possessor is happily empowered to *feel legitimately and to think accurately*—naturally, normally, and with conscious pleasure—somewhat as the crystal fountains flow, as the honest lake reflects the bending sky, and as birds spontaneously express their embosomed music. Inherent love of truth is an immortal love, which, blended with the acquired power of *attracting* truth from without, transforms the soul into the image and likeness of the gods. But to neglect the truth, to curtail or misrepresent its ever "fair proportions," to repel it when offered, or to deny it for any conceivable motive, is equivalent to consigning one's self, *pro tempore*, to the vicious sway and demonic supremacy of a "home-made" spiritual disease, which is inclined to become at once epidemical and uncontrollably chronic.

Physical infirmities and poor blood are the common causes of spiritual debilities and petty falsifications. Moral integrity is the effect of many potencies in combined activity. The first brace

of causes, I should say, is a balance between internal conditions and outward activities; the second essential is bodily health and spontaneous vigor, permitting ample exercise to the mind, but unexhaustive.

This standard being uplifted, the world is at once discovered to be teeming with *unbalanced*, unhappy, and therefore *untruthful* characters. Here is a person with large intellectual abilities, but heartless and false in relation to his fellow-men; there is another, filled with the most tender sympathies, ever ready to do a friendly deed, but deficient in the Wisdom-principle; and yonder is a third, with deficiencies in both breast and brain, impoverished in the seed-grain and subsoil of existence.

Perfection and truthfulness of character are the secret intentions of Nature; therefore, she, first of all, *abhors disease* in body, and equally *repudiates deformity* in the spiritual organization. In the religious world we observe two extremely oppositional classes, viz., the men of Sentiment without principle, and the men of Principle without sentiment. "Principle," in religious minds, expresses and gratifies itself in systematic deeds of charity, and with commercial justice; while persons with religious "sentiment" *plus*, and *minus* the principle, are plenarily delighted and satisfied by witnessing and participating in petty acts of piety, interlarded with impulsive deeds of philanthropy and good will. What shall we say of these opposite characters? They are not—what they shall become—balanced characters. They can not discern truth as it is *on all sides*, but only just what lies straight before them; and for this they doggedly strive or impulsively dive.

To gratify the devout aspirations of the Christian sentimentalist, the several sects indulge the graceful ceremonies that magnetize the reasoning faculties into a dreamy slumber, temporarily please the half-awakened conscience, and thus indefinitely postpone the long-looked-for development of virtue and principle. But the stilted rigidity and formalism, the unbending perpendic-

ularity of the unimaginative in religion, are vices equally prejudicial to social contentment and truthful progress. An unpoetical religionist, a strong mind *minus* the spiritual sentiment, is like a rich soil without flowers. "Ignorance," he exclaims, "is the mother of Devotion." Such a mind, being unbalanced, is at once uncharitable and untruthful. And yet we equally deplore a religious sentimentalist—a great heart with a small head, *minus* the wisdom-principle—as a beautiful bird without song, a sweet bud that never blossoms, a grapevine that never flowers to fruit.

Some think that the mind of man is not capable, unless especially endowed by the Holy Spirit, of perceiving and revering divine truths. But are not such mistaken? What is inspiration? Our answer is, that a quickening and vivification of the truth-attracting affections natural to man, *is inspiration*; and that *revelation* is the appropriation and comprehension, by the truth-containing faculties, of the resultant thoughts and ideas. The human mind is frequently capable of *inspiration* when not capable of revelation commensurate therewith; that is, the spirit can and often does vaguely *feel* the indwelling presence of some great Truth for months, perhaps many years, before the intellect is sufficiently enlarged to individualize and express it; for, where there is no intellectual comprehension of an interior Truth, there is no revelation to that person. The greatest, wisest of all the gods might conspire to inspire you; nevertheless, you will have no revelation of fact, or thought, or IDEA, until your enlarged Reason consciously defines and industriously appropriates the principle. Inspiration, without a reasonable understanding of its import, is enthusiasm; but blend intellectual comprehension with inspiration, and the result is—a philosophical, or, which is the same thing, a *practical revelation* to the mind. Persons receptive of inspiration, without reason, are truth-lovers and truth-possessioners, yet are most likely to be both ignorant and fanatical. To many such the highest truth is Prelatic authority or Spiritual mystery. Many

religious enthusiasts there are who measure a man's moral character by the length of his audible prayers; and there are large bodies of fanatics, while under the delirium of compounded confluent psychology, who deem nervous ecstasy the truest evidence of spiritual enjoyment.

Constitutional integrity, as an effect of physical and mental equilibrium or thorough health, is the foundation of every known or imaginable excellence. It is the mathematically accurate basis on which may stand, eternally unchanged, *Truth's own Harmonial Temple*. This inward personal righteousness, this divine balance between forms and forces, this inwrought inheritance of accuracy and conscious adaptations, unfolds in the possessor a thirsting and hungering love of Truth. This sublime love is sometimes painful, but it rapidly swells the heart like a spiritual rosebud, and enlarges the mind's capacity to entertain and appreciate ideas. This ever-opening and expanded capacity has an effect to strengthen the intellectual power to grasp Truth; and this grasping power, when inspired with the principle it contains, is the genius that ultimately harnesses Truth to the Omnibus of the world's daily necessities. Thus abstract Truth, in due process, becomes relative; and relative Truth at length controls the world's machinery.

The cold, systematic discernment of Truth is purely brain-work and intellectual; but the *warm love of it* is spiritual, and intuitional, and heart-begotten. The love of accuracy is the pride of cultured minds. The biography of every true scholar is a painful history of ceaseless devotions to this sublime love. True minds serve Truth as loyal officers do their king, and they bask in its celestial effulgence as highest angels shine beneath the eternal splendors of the Central Sun. Every step-stone in the development of the inductive sciences covers a thrilling unwritten tale of man's intellectual love of exactness. Musical compositions betray man's unconquerable admiration of balance, measure, accuracy, and spiritual adaptations. Even where there is no sub-

linity, as in the study of the languages and husky mathematics, the integral affection for Truth is manifested.

Intellectual cultivation, far more than artificially-acquired habits of thinking to please the world, opens the immortal flower of Truth. Private love and industry are the best schoolmasters. It is impossible to cultivate and gratify the intellectual desire for accuracy, logical exactitude, and thoroughness, without to some extent inspiring and improving the spiritual love of higher truths, shorn of egotism and selfishness. Self-control and systematic application, at first the causes of progress, become virtues incidental to such development. The finest labor is that of the intellect. No human enterprise is more dependent upon unflinching temperance and industry; and no struggle is so certain to terminate in self-rewarding happiness, and in louder calls for "more light!" Do your best, and the reward is—the perception of an ideal *Better!* Reach your highest, and your eye will rest yearningly upon a point Higher! Eating true knowledge but increases the appetite for more sumptuous feasting at Reason's table. Drinking long and deeply at the eternal spring, instead of destroying thirst, only maketh "the waters of life" all the more indispensable. The correct and justice-loving mind is painfully sensitive to underrations or overstatement. Such a mind is responsive to the pressure of the slightest amount of evidence. It proves itself to be pure, impersonal, and immeasurable spirit; not merely blood and brains, both weighable and measurable. The truth-lover operates like a delicate balance between opposing considerations—adjusting itself to the positive requirements of unselfish truth—and holds in just horror and unyielding contempt all the trickery of debative or pugnacious persons, whose sole desire is victory over an opponent.

Truth's clear-eyed genius ascends, unfettered by selfishness or prejudice, the loftiest heights—by steps at once modest and deliberate. The truth-seeking mind goes forward with reserva-

tion and dignity. No "white lies" nestle and crawl within his spirit; he is always honest, even when woefully mistaken; strong-headed, or penitent; no under-work, no berating, no exaggeration; therefore, the truth-lover is the best lover of Humanity. Into his honest, capacious, unchangeable soul, the stranger's heart may confidently roll its catalogue of troubles or treasures — its history, trials, triumphs, errors, vices, virtues, griefs, gladnesses, temptations, wrongs — and although his counsels may be unwise and the cause of mischief, the error is not chargeable back upon him — because it was well-born, and is, therefore, honorable.

Newton's mind was truth-loving and exactly built; else how came it that, from impulses purely interior and spontaneous, between the age of eighteen and twenty-two, he studied, with enthusiasm, mathematical preciseness; took his station among the greatest masters; familiarized his thoughts with the elements of geometric analysis; and, unexpectedly, discovered *calculus* which revolutionized every science, and re-constructed every philosophy of his era? One hundred and ninety-five years ago, his mind centrifugated in writing the so-called "Method of Fluxions;" and he was but one score and five years out of his cradle, when he publicly announced the boundless principle of celestial dynamics. Of this truth-searching and truth-revealing mind Liebnitz said, that "taking mathematicians from the beginning of the race to the day of Newton, what he had done was much the better half." And La Place added: "The Principia will ever remain a monument of the profound genius which revealed to us the greatest law of the universe. The discovery of that simple and general law, by the greatness and variety of the objects it embraces, confers honor upon the entire intellect of man."

The truth-possessor is of necessity a truth-seeker; the much of conscious treasure within calls for more. The possession of one world leads to unrestrained inquiry, and ultimates, through man's truth-feeling mind, in the supposition and discovery of

another. Scientific developments are historically behind man's imagination of physical possibilities. The truth-loving principle within the spirit forecasts all scientific advancements, which, in the due procession of events, prove to be corollaries and forerunners of mechanical inventions, and of artistic combinations the most accurate and effectual.

Such is the irreversible law of Nature. Pericles, therefore, must herald a Demosthenes; just as Fitch's vapor-engine (improved from other times) had to move, and had to fully demonstrate its radical power, before Fulton could launch his crude promise of steamboat possibilities. So many truth-loving revealers in astronomic lore, centuries ago, foreshadowed the Newtonian genius; which, when it blossomed open to its full-orbed splendor, at once dimmed all predecessors, in every particular, save in their conceptions of *the possible* in that direction of research.

It was the high-toned, private, unfaltering *love of exactness* in certain minds that led to those fine abstract calculations, precise distinctions, and hair-lined analytical researches, which have caused and marked the progress of every known science and discovery. The conscientious carefulness and justice-loving *precision* of Dr. Franklin, while privately engaged in penetrating the sealed mysteries of the electric flash, preceded the truth-discoveries, and delicate adherence to principle, of our Morse, and others of his day and mission.

Before its disappearance within the trillion-tongued flames, the Crystal Palace, of New York, was beautiful as a fairy dream, filled with the mechanic's accurate skill, and the truth-conceptions of many artists. Thorwaldsen's elaborate work, the twelve apostles, was, together with the beautiful edifice, hurriedly consigned to the depths of irrecoverable ruin. But no thoughtful visiter to that romantic habitation of beauty, art, and mechanism, could fail to be impressed with the blazing lessons that flashed

from every point, viz:—that no man's work could be useful and admirable, unless mathematically and minutely constructed upon laws just and immutable. In other language, as every one sees, no person can become a mechanic unless he respects and conforms to the laws of truth, in their application to forms, forces, and ends. Thus, the architect is *compelled* to erect his structure in obedience to an all-commanding principle, called "gravitation." In the light (or darkness) of religion, he may be an atheist; but to the eyes of unchangeable principles he is, perforce, a practical believer. When the wondrous "Tower of Pisa" shall transgress, in its leaning proclivities, *one inch* beyond the truth-line (that falls within the base), its days are numbered. Even so the husbandmen, although physically and morally out of beat with the throbbing march of eternal health and truth, is, nevertheless, compelled to load his cart with hay upon the law of justice, as applied to physical bodies; otherwise, he could never transport his harvestings from field to barn. Yea, yea! Summit and base must reciprocate and be nicely balanced with each other, like the emblematic scales in the hands of justice, or the superstructure, although loaded with goodness, and ever so beautiful, will tumble into a mass of shapeless fragments.

No blacksmith, however conscientious in the performance of his duties as husband, parent, or citizen, can succeed at his anvil, if he fails to recognize and follow mechanical truth. No furniture-maker can square a joint, no carpenter can drive home a nail, no pencil-artist can bring light out of darkness in his picture, without some degree of *exactitude* in his loyalty to truth's requirements. The more perfect and enlarged the circle of obedience the more perfect and human-ward the workmanship and work. In consequence of this law, it becomes impossible that pretenders should long triumph; for their interior falsehoods very soon clothe themselves with their *useless*, though sometimes brilliant, inventions.

As in matter, so, also, in spirit. There is no controverting the

foregoing; neither could any reasonable person contest the proposition, that *truth is equally true* in feeling, thinking, and in the employment of language. Intellectual or scientific, and mechanical, *exactness* is the foundation and precursor of SPIRITUAL TRUTHFULNESS. Spiritual mathematics are pre-eminently beautiful, the highest forms of truth, and the last to be unfolded within the mind. What a luxury to know an intelligence—especially to possess and exercise the power—that can, spontaneously, feel and think along the line, follow the curve, and flow like a dancing streamlet around “the perfect circle!” Accurate thinking cautiously along the straight line of cause and effect, or through the mazy windings of correspondential principles, is next to *accurate feeling*. Careless thinking, on the other hand, promotes much illegitimate feeling. Such persons are addicted to vulgar or refined hypocrisies. They indulge themselves in mental habits the most irregular, untruthful, filthy—of necessity the body is, at length, correspondingly defiled—unworthy the spirit immortal, darkening the fair sky of its purely white future.

But there is a spiritual state yet more drear and dreadful. That state is one in which, as before said, you find “sentiment” void the wisdom-and-truth-principle. Gentleness and tenderness are there, but, alas! without pure delicacy. The artfulness of such persons is very plausible and dangerous. The really immodest, yet very graceful and intelligent mind, is facetious and superficial; and such an individual employs *falsehoods*, as children do toys, as agreeable means of promoting current amusement. Organizations of this stamp repudiate the healthy, natural, just, restraints imposed by the conservational influence of truth. Francis Quarles makes one of his *dramatis personæ* defend the grace and use of lying, thus: “If religion be so strict a law to bind my tongue to the necessity of truth on *all* occasions, at *all* times, and in *all* places, the gate is too straight for me to enter. Or, if the general rules of downright truth will admit of

no few exceptions, 'farewell' all honest mirth, 'farewell' all trading, 'farewell' the whole converse betwixt man and man. Shall Jacob and his too indulgent mother conspire *in a lie* to purchase a perpetual blessing in the false name and habit of a supplanted brother, and [so the logic of liar runs] shall I question to preserve the granted blessing of a life or livelihood with a harmless lie? So long as the officious tongue *aims at a just end*, a lie is no offence. If thy journey's end be heaven, it matters not how full of hell thy journey may be. Had Cæsar, Scipio, or Alexander, been regulated by such strict dignity, their names had been as silent as their dust. A lie is but a *fair* put-off; the sanctuary of a secret; the riddle of a lover; the stratagem of a soldier; the policy of a statesman; and a salve for many desperate sores."

All this popular logic is shallow and self-destructive, because it is born of inferior moods among the mental powers; which only wait for "more light" to reject their own teachings. There is a luxuriousness and majesty in TRUTH, a proud righteousness in the magnetism of the undeviating LAW, a holy strength, and realization of safety in the *exact* statement, which no mind, however low-born or parsimonious in its own truth-crops, neglects to revere and to covet when exhibited by others.

But liars hate liars, "with one great big despise." All, even the most ignorant, have an intuition of this fact. Hence, the habitual talker and dealer in sentimental falsehoods has carefully tucked away, and secreted somewhere in the corners of his memory, a fine little stock of current truths and accredited facts. "Honor among thieves," is true, because man is incapable of doing anything (even an evil) without the sustaining force of truth's straightout integrity. Truth, therefore, is *the ground-work* upon which every lie-artist constructs his Crystal Palace of "white lies," to which he appends the ornamentations and tinsel of his ruling conceits. "Fiction founded on fact," is a popular demand,

even among heathen tribes. Solid, sober REALITY must rest at the bottom. Dishonorable exaggeration, poetical license, and all the varieties of fancy brain-work, must be obviously wrought upon the substantial canvass of truth's own pre-fabrication; otherwise, the world, moved by the fire-force of its uncultured instincts, grows mad with lofty indignation—a mood in which individual man repels even good things and holy truths, as if they were dastardly designs upon his credulity. It was the undertow of astronomical truth that saved ancient astrologic-mythology from passing the ordeal of contemptuous repudiation by the early thinkers. And, of modern theologies, the same is true; it was their well-known *substratum of truth* that preserved and consigned them, with all their frightful freight of errors, and absurdities, to this our age; but, thank Heaven! their “days are numbered,” and, in the coming cycle, they will be known no more, for “truth” shall be uppermost.

THE PHILOSOPHY OF MIND AND METAPHYSICS.—Once more at the vestibule of mind, in all calmness, I appear with philosophic definitions. Thou, the reader, art a separate and strange existence to me; and I, the writer, am another and foreign person to thee. But there is within each of us *an inner life* which, because it contains kindred and limitless sympathies, may meet and melt our minds harmoniously together. Should we touch and blend in the life of thought, and, for the time, each live only in the other's mind, then will absence become presence, reader and penman reciprocally sympathize as parts of one existence, time and space sink into nothingness, and utter strangers of yesterday become this hour most intimate and inter-intelligent friends. If two separate, positive, and distinct minds, with different educational and progenitary impressions, can so meet in the empire of thought, and mix their feelings into one congenial trans-personal consciousness, then, indeed, a third may join the

twain, a fourth the trinity, a fifth the quartette, and so on, drop blending with its fellow drop, until there is realized a divine perfection of brotherhood by all the fraternal parts.

But according to definitions about to be expressed, I do not expect this result in the realm of Thought. Deeper than Thought is the fountain. In Spirit each is like all, and all like each—just as one drop of sea-water is like all other drops which compose the whole, and as the whole is one stupendous representative of each drop—but, in *Thought*, each is individualized and removed from the other, as grains of sand differ in shape and size, so that perfect blending is deemed absolutely impossible. No two human minds can, unless aided by personal or sympathetic contact, give the same birth and expression to the same thought. Different minds must, of necessity, impart to the *same* thought different forms and temperaments. A thousand tongues will and must speak the *same* word with a thousand different shades of intonation. Hence, it is impossible for ten hundred voices to so blend that only *one* word may be distinctly spoken. There would and could be but *one sound* imparted to the auditor's mind; but, upon careful analysis, there might be found within that *one sound* heard ten thousand different intonations. Vocal harmony, therefore, results from the principle of music which precedes and pervades the voice, and not from the voice itself; even as the meeting and blending of thoughts are effects, not of the thoughts themselves, but of the spirit-sympathies which produce and accompany their manifestation.

This meeting and melting together of thoughts, by means of the inner spirit life, is all unknown to the animal. The inner life of the animal is homogeneous and simple; and this life is also the animation of its senses; the brute, therefore, has but *one principle* within and without, vital and sensuous. Wherefore, the animal can think, and feel, and act, in its natural state, only by means of a definite and limited consciousness. This brute

consciousness is so definite, limited, and finite, that, when not misled by man, it can not but be an infallible instinct. The thoughts of the highest intellectual animals—the elephant, the dog, and the horse—are of *self* as the centre of successive and definite sensations.

But the inner spirit-essence of man is compounded of all the indefinite and infinite principles. Hence, man has a progressive and mysterious consciousness. It is different, also, from the consciousness of his own bodily senses; and, therefore, it is wholly superior and incomparable to anything known in the brute existence. So far as the sensuous, vitalic, and cerebral, organizations and functions extend, there is no distinguishable difference between man and the lower animals; in these respects, the two unequal existences reside on the same plane; but in the upper realms of interior consciousness, the human difference, from the life and plan of brutes, is qualitatively, and otherwise, absolute. The animal consciousness is confined to itself—is simple, and identical at centre and circumference—and affords only *sensations* to its containing and performing organs. Hence, the thoughts of the *thinking* animals are wholly from self, of self, and for self; consequently, in this analysis, it is right-reasoning to say that the thoughts and sensations of the animal “are one, the same.” The brutal-brain is showered throughout the nervous system and the blood. The animal, consequently, thinks as it feels, and feels as it thinks; and thus, when unmolested by undeveloped man, the brute is governed with unmixed and infallible instinct.

Man’s inner spirit-consciousness, on the contrary, is unconfined—is a compound essence, and is very different at the centre from that life which he feels within the senses. Therefore, the thoughts of the *thinking* Man are from two very different sources; one is *spiritual*, or from the fountain of Principles; the other is *sensual*, or from the battle-ground of Sensations in common with

the brute, but without the animal's infallibility, because Man is constructed for unlimited development. Thoughts, therefore, are not Principles, any more than leaves are trees, or waves are water, or sounds are music. [In this volume, it must be remembered that I employ Ideas and Principles synonymously; while thoughts are classed among facts and things which are individualized and limited.] When a man thinks from the life of his senses, by which he may permit his brain to be agitated and controlled, his *thoughts* will, like those of the animal, be from, of, to, and for,* the predominating sensations within the confinements of inferior self-consciousness. These sensations are self-characteristic, self-complacent, self-affirming, self-preserving, selfish, and conservative. And shall we say that more than half of mankind are *such* thinkers? Who wonders that minds so constituted, or rather so subsisting in an unresurrected state, cherish no higher hopes and faith? But when a man thinks from the Ideas or essential Principles of which this higher consciousness is compounded, then will his *thoughts*, unlike those of the animal, identify themselves with the unselfish, the impersonal, the noble, the sublime, absolute, infinite, and eternal. Such a mind clearly discerns the fact that TRUTH is an absolute, not a relative, Principle; and that Knowledge is the recollection of Truths perceived or discovered, and is not a *creation* of the proudly majestic faculties. The faculties promptly perform the labor, and expand gladly beneath the healthful exercise, but they can not accord to themselves the merit of origination. Thoughts and opinions may be, and usually are, mere effects of psychologic contact and educational egotism; but there *are* thoughts which spring from inherent Principles, and opinions that *are* honest deductions; from which the world derives silent hope and sweetest satisfaction.

At the centre of man's inner life is found that substantial Principle, an element as *real* as is light and electricity, which in our language is now termed "LOVE." This is the seed-fountain

of Affection, Volition, and Intellect. Man is a *feeling* being; therefore a subject of that attraction. He is a *willful* being; therefore an army of forces. He is a *thinking* being; therefore he must desire and yearn after truth. In his higher or anti-animal consciousness, man can go out and beyond himself, and become *one* with the humanity around him. But in affection and intellect, he is an *indefinite* existence, fixed at present between the finite and the infinite, with vast scientific capabilities, and with many proclivities in either direction. Perhaps the illustrative scale below will aid this definition.

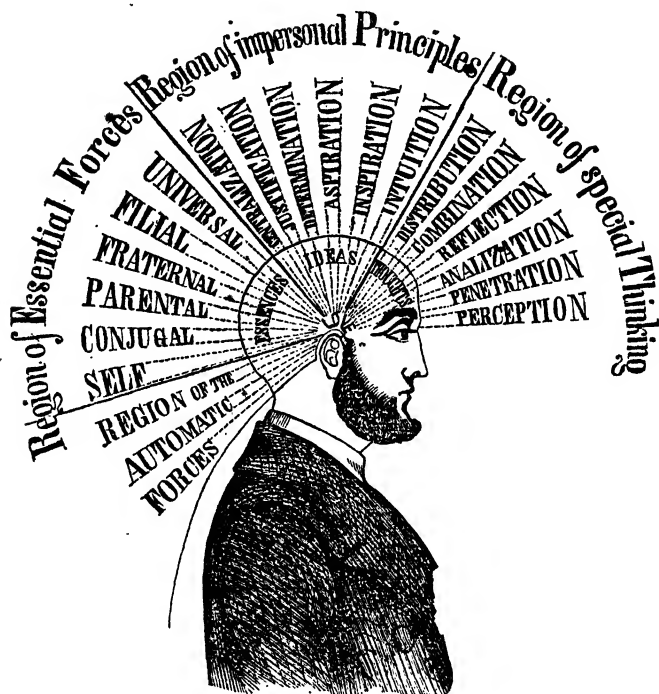
3. Best.	Angels.	Infinite.	Spiritual.	Wisdom.
2. Better.	Men.	Indefinite.	Metaphys'l.	Affection.
1. Good.	Animals.	Finite.	Physical.	Volition.

Man is situated between *animals* below and *angels* above his plane; so is his consciousness midway between the physical and the spiritual; as are his affections on the middle ground dividing Volition from the Intellect. Man's life for the most part, in this rudimental stage, is to himself indefinite and metaphysical. He takes himself analytically into rigid contemplation, gets a satisfactory classification of parts and functions which compose and characterize his being; but scarcely has he closed the book of life and begun the new government of his existence, when, lo! out he breaks at some undiscovered point, forcing home the conviction that, after all self-investigation, he is "fearfully and wonderfully made." Thoughts are ever characteristic of the individual from whose nature and faculties they spring; but of Ideas, as I shall hereafter show, this can not be affirmed. They are impersonal. And for this cause also man feels himself to be, of all subjects of investigation, the most *indefinite*, undemonstrable, and replete with incertitudes. He knows that he frequently feels for the sake of feeling, and he feels that he labors to acquire knowledge for the sake of knowing. He is capable of loving, and does love, for the happiness, not for the selfish pleasure, it brings to

itself. When he thinks systematically of the causes and effects which chain the creation together, he terms it "Science;" when he meditates and cogitates upon the Principles within those causes and effects, he terms it "Philosophy;" when he contemplates and puts forth bold generalizations, which converge at the centre of the universe, he terms it "Theology;" and when his affection, volition, and intellect conspire to reveal the consciousness of their *dependence* upon God, he terms it "Religion." Said St. Augustine, God is more related to us, nearer, and therefore more easily known by us, than sensible and corporeal things. The perpetual feeling and stated acknowledgment of our dependence upon and accountability to the Divine Mind, is termed "Piety." And "Morality" is the doing of good works. The highest feeling is the delightful identification of consciousness with the Mother-and-Father Spirit of the Univercoelum. The most exalting thinking ultimates in the intellectual appreciation of the Principles whereby God and Nature coexist as our Father and Mother, perfect WISDOM and LOVE.

The centre of man's inner life, as I have remarked, is the seed-fountain of the mental tree. We term it LOVE, a real Principle—not a fleeting sentiment or motion of substance—from which outroll the all-sided faculties and properties of Mind. That centre is the divine matrix, the embryonic nucleus, whereat are matriculated and graduated all powers, moral, intellectual, and social. Therefore, as the thoughtful reader will logically conclude, all mental powers have their root in the soil of Affection. The sagacious thinker knows that intellectual desires for knowledge are as much from LOVE as are the spiritual thirstings for wisdom, or the affectional yearnings for companionship and family. One individual *loves* knowledge, science, philosophy, art, and intellectual clear-sightedness; another *loves* to climb the Alps of inspiration, genius, perspicaciousness in religious development, and the exaltations resulting from the impersonal principles; while the third *loves*

the world of fellowships, associations, children, friends, and mankind.



THE ILLUSTRATIVE HEAD.

By reference to the preceding volume, the outline of this psychophrenological system will be seen, as above, setting forth the philosophy of human mental organization and natural development. LOVE is the Life, the source of central attraction and power, unfolding *anteriorly* the organs of Knowledge, and *coronally* the faculties of Wisdom. Wisdom is the flower of Ideas; Knowledge is the product of Thought; Affections come of all the essential forces. Here, then, is manifested the region of the Loves, the

region of the impersonal Principles, and the region of special Thinking.

The harmonial Thinker is one who thinks from the immutable principles inherent. He is the only true logician. His method is unitary, and his intellect practises the divine art of thinking *legitimately* from integral premise to ultimate conclusion. Aristotle attempted to elaborate a system of legitimate thinking. So did the good Zeno. Each system contains some of the profoundest laws of reasoning. Still stronger and clearer minds have since contributed largely to the art of accurate thinking—Bacon, Condillac, Lambert, Kant, Descartes, Spinoza, Leibnitz, Locke, Fichte, Schelling, Hegel, and very many more of almost equal profundity. These unfolded intellects reasoned mainly from adequate causes and principles within. They affirmed the treasured principles of self-consciousness. Skepticism is the watch-dog at the door, an Argus-eyed Cerberus, vigilantly protecting the genuine from the assaults of counterfeit reasoning. Facts, things, forms, motions, effects, all these belong *without* the mental edifice. They are objects or subjects of thought, and pertain to the realm of acquired knowledge; while truths, ideas, principles, laws, and causes, all these reside *within* the mind, and are the fountain-sources of all imperishable wisdom. Nature, Reason, and Intuition (or “Religion,” as some style it), are constituents of the essence of the superior or anti-animal consciousness.

NATURE is not the earth merely, nor the immeasurable empire of elements, nor the outward physical universe even, as some discriminating intellects affirm. But it is the WHOLENESS of all things and principles, the Alpha and Omega, the beginning and the end, the substantial and the centrestantial, matter and mind, God clothed and God unclothed, the boundless and indestructible entireness! And REASON is not the product of the thinking faculties, nor the accumulated logic of thinking, nor the apprehension and decision of the best-balanced judgment; but it is the *harmo-*

nization of the whole higher consciousness, the affirmation of all sides, and faculties, and attributes of the mind, the blending of wisdom with love, of the centre with the surface, experience of the life integral with the deductions of manifested and self-working powers. And INTUITION (or Spirituality) is not merely an innate conviction, an instinctive consciousness of truth, and the power of discerning the conclusion of reason without the process ; but it is also the central *dialectician* who inspects the substantial principle of truth itself, like an infallible *logician* at the throne of the superior animation, who predetermines the forms in which truth shall address itself to the individual mind.

Inasmuch, therefore, as Nature, Reason, and Intuition, *within* man, are exactly what they are *without* his constitution, it follows that they are the only authorities worthy of confidential consultation ; for this is true, that whatsoever a man discovers in the eternal universe, it is but a reflection and correspondence of that which, germinally, lives within him ; thus demonstrating that TRUTH is that Principle in the presence of which NATURE, REASON, and INTUITION, harmonize and agree, and rejoice together, as loving angels of God. And error is accordingly detected by each particular individual as easily as each particular eye feels the presence of any substance foreign to its fine sensibilities. A whole mind is in tune with Nature ; a harmonious mind is in tune with Reason ; a spiritual mind is in tune with Intuition ; and such, in the true definition, is a harmonial Thinker.

In this volume I do not propose a system of spiritual logic, nor a scheme of dialectic reasoning ; but only to indicate the natural, the reasonable, and the intuitional Thinker ; to represent that harmonious type of mind which the world needs for a criterion of education to the young. The human mind is constituted upon logical principles, which are musical and infallible as is the Spirit of Deity. The individual is, abstractly, a perfect mirror of the infinite Whole, and is perfect even as a standard ; but he becomes

a mere fragment by comparison, and imperfect also; so that the individual fancies that he ceases to be a self-rule of accurate measurement. His refuge is thenceforth to some outward authority. But the best is *the aggregation of human experience*, for that includes all comprehensible Nature, all thinkable Reason, all appreciable Revelation (or Intuition), and is the palpitating compendium of all desire, thought, emotion, moral and divine perfections. The absolute to man is the perfection of his own constitution, the consciousness of God within, of the inborn kingdom of heaven, of the inward light which "lighteth every man that cometh into the world."

"The object of any subject," says a German Philosopher, "is nothing else than the subject's own nature taken objectively. Such as are a man's thoughts and dispositions, such is his God; so much worth as a man has, so much and no more has his God. Consciousness of God is self-consciousness, and knowledge of God is self-knowledge. By his God thou knowest the man, and by the man his God: the two are identical. Whatever is God to a man, that is his heart and soul; and conversely, God is the manifested inward nature, the expressed self of a man. Religion is the solemn unveiling of a man's hidden treasures, the revelation of his intimate thoughts, the open confession of his LOVE-secrets. . . . Man, first of all, sees his nature *as out of himself*, before he finds it *in himself*. His own nature is, in the first instance, contemplated by him as that of *another being*. Religion is the child-like condition of humanity; but the child sees his nature out of himself. In childhood a man is an *object* to himself, under the form of another man. Hence the historical progress of religion consists in this: that what by an earlier religion was regarded as objective, is now regarded as subjective; that is, what was formerly contemplated and worshipped as God, is now recognised as something human. What was at first religion, becomes at a later period idolatry. Man is seen to have adored *his own nature*."*

* *Essence of Christianity*, Feuerbach, vol. i., p. 33.

The history of Wisdom is the history of mankind becoming acquainted with man, "the greatest study." God is throughout all the works of the world. The most wonderful world of work is the finite man; for his impersonal essences sweep out into the infinite sphere of life. The inductive sciences tell their own story of progress. The first philosophers were students of the stars, little imagining that the principles of all celestial movements—of cycles, epicycles, and eccentrics; of distances, magnitude, and electrical polarities, the Newtonian induction of universal gravitation, yea, that all the stellar glories and laws of motions—were attenuated and drawn closely together within the constitution of the investigator himself! Hipparchus, Ptolemy, Copernicus, Galileo, Kepler, Newton, Hooke, Huygens, Wren, Halley, Borelli of Italy, and others, ratified many astronomical thoughts and propositions in mechanical science developed by Hindoos, Persians, Greeks, and Romans. And yet a single man, in his higher consciousness, contains the ultimate truths of them all. "A just story of learning," wrote Bacon, "containing the antiquities and the originals of knowledges, and their sects; their inventions, their diverse administrations and managings; their flourishings, oppositions, decays, depressions, alliances, removes; with the causes and occasions of them, and all other events concerning learning throughout all ages of the world, I may truly affirm to be wanting. The use and end of which work I do not so much design for curiosity, or satisfaction of those who are the *lovers* of learning, but chiefly for a more serious and grave purpose, which is this, in few words, that it will make learned men more wise in the administration of learning." But I am constrained to regard all efforts after external learning as unconscious efforts after inherent embryonic truth. This is the secret end and aim of all human endeavor and progression. The history of FARTII is an incontestable proof of this conviction. For what is "faith in God" but unlimited confidence in that Wholeness of which man is an indestructible part? Luther's best

definitions of faith resolve themselves in the above proposition. Does not each drop put all faith in the all-containing ocean?

The history of Philosophy, at its primitive points of departure, is purely *instinctive*; that is, affirmative and imaginative, without logical methods of reason. This primary development is, properly speaking, the Hindoo method; and the era may be called the *Superstantial or Poetic Age*. It was instinctual; therefore feminine. Instinctive philosophy is wisdom of the most primary degree; and its *forms* are both simple and extravagant. Waking dreams, flaming imaginings, supernaturalism, grotesque conceptions of the world, fantastic thoughts of life and death, magic, astrology: this epoch was confined to the ancient and earliest inhabitants—Indians, Syrians, Egyptians, Chaldeans, and Persians.

The next stage, which, as the trunk of a tree rises out of and includes the roots, was an age of mental sensuousness; that is, thinking, and believing, and acting, upon the authority of the senses. This plane of philosophy may be characterized as the Aristotlean method; and the end was properly the *Circumstantial or Physical Age*. Being sensuous, it should be termed masculine. Much progress was made in diets, habiliments, exercises, and habitations. Researches and discoveries were unfolded in the departments of architecture, arithmetic, mechanics, and acoustics. Fluids were scientifically analyzed to some extent, solids and substances classified and denominated, and the philosophers made inroads toward a knowledge of atomology and cosmological truth. This epoch was chiefly confined to the Chinese, Persians, Arabians, Greeks, and early Romans.

The third-degree or stage, which embraces the essential characteristics of the preceding discoveries, is emphatically *analogical*; that is, thinking and believing from representative figures, or by comparisons, as by symbols and emblems or parabolic illustrations. One thing would stand for many things, and things

distant and unknown were judged of by things present and visible. Ontological progress was rapidly made; and the nature, essences, qualities, and attributes, of many things, were philosophically ascertained and taught. This phase of thought may be characterized as the Platonic method. It was analogical; therefore, feminine; and I am impressed to term this era the *Instantial or Metaphysical Age*. The principal products of this period were alchemy, magic, medical discoveries, law, music, statuary, pictures, symbols, astrology, visions, parables, magnetism, and spirituality; this epoch being, in general, confined to the most advanced among the Greeks, Romans, Jews, Christians, and Turks.

The fourth step or stage of the history of philosophy is purely *inductive*; that is, thinking from effects to their producing causes, re-arching the centre of causation by observation and analysis of circumferences. This is properly denominated the Baconian method; and the era may be named the *Substantial or Scientific Age*. Being inductive, I term this process masculine. In this phase of development the world of thought sweeps rapidly onward. The sciences begin to flourish, discoveries multiply, mind is untrammelled, the arts receive a sublimer impulse, civilization widens and deepens the sphere of its innumerable uses, and blessings everywhere fly and surmount the oppressions of the throbbing millions. This epoch, which is the popular or modern era, is confined chiefly to the most advanced among the Germans, French, English, and Americans.

The fifth degree, which terminates the cycle and deposits the embryo-germs for the reproduction and commencement of the first or instinctive age, on a higher plane, is the *Centrestantial or Harmonial Age*. It is purely *deductive*, although including all the four preceding methods; that is, thinking from inherent Principles to their outward manifestations and extremest ultimates. Being truly from within and deductive, I term it the

feminine era. The method is unitarian; that is, unity of causes at the centre of endlessly diversified effects, boundlessly distributed in the abyss of immensity. The productions of this flowering and fruitional epoch are the progressive development and hospitable entertainment of Truth, Analysis, Synthesis, aitiological reasoning; from cause to effect; discovery of human relations; laws of the affections defined; integral spirituality; progressive intelligence; wisdom; the meeting and marriage (in the unity of spirit) of the immortal, august trinity—NATURE, REASON, AND INTUITION! This fruitful phase and terminating link in the golden cycle is natural to the most cultured Americans, French, Germans, English, and will roll like a wave of progress, in the future flow of irresistible destiny, over all the earth's inhabitants.

These five great epochs or general phases have been progressively evolved. They complete the first great golden circle of growth; end the philosophic cycle; and the next development will appear just as matured fruit goes back to seed, upon a different and higher plane, with a reproduction of identical characteristics. By referring to the author's recent publication, entitled "The History and Philosophy of Evil," the discriminating reader will, at once, discover the plan of cyclopædical progress. Five doctrines or theories of evil, at present in the world, correspond perfectly with the five great phases of philosophic development.

<i>The Cycle of Theory.</i>		<i>The Cycle of Philosophy.</i>	
The five theories of evil.	1. The Ante-human.	The five phases of phi- losophy.	1. The Superstantial.
	2. The Inter-human.		2. The Circumstantial.
	3. The Super-human.		3. The Instantial.
	4. The Spiritual.		4. The Substantial.
	5. The Harmonial.		5. The Centrestantial.

The harmonial thinker will, by the superiority of his psychology, recognise and mark certain consecutive successions, or

vibratory undulations, in the tidal pilgrimage of human philosophical thinking. Perhaps the following scale will serve to reveal and impress the author's meaning:—

Epochs.	Methods.	Results.
FIRST AGE. <i>The Superstantial</i> or Poetic Era.	{ INSTINCTIVE, <i>Hindoo Method</i> , FEMININE.	{ Dreamy, supernatural, grotesque, fantastic, mag- ic, astrology — Indian, Syrians, Egyptians, Per- sians.
SECOND AGE. <i>The Circumstantial</i> or Physical Era.	{ SENSUOUS, <i>Aristotle Method</i> , MASCULINE.	{ Diets, clothing, exercise, architecture, arithmetic, mechanics, acoustics, eto- mology — Hindoos, Chi- nese, Greeks, Romans.
THIRD AGE. <i>The Instantial</i> or Metaphysical Era.	{ ANALOGICAL, <i>Platonic Method</i> , FEMININE.	{ Alchemy, magic, music, symbols, visions, parables, spirituality — Greeks, Jews, Christians, Turks.
FOURTH AGE. <i>The Substantial</i> or Scientific Era.	{ INDUCTIVE, <i>Baconian Method</i> MASCULINE.	{ Reasoning from effects to causes, particulars to gen- erals, analysis, chemistry — Germans, French, Eng- lish, Americans.
FIFTH AGE. <i>The Centrestantial</i> or Harmonial Era.	{ DEDUCTIVE, <i>Unitary Method</i> , FEMININE.	{ Analytic, synthetic, eclec- tic, hospitable, from cause to effect, progressive intel- ligence, spirituality — Am- ericans, Europeans, and ultimately mankind.

There is, in the history of Philosophy, an elementary nucleus, an integrative inter-ramifying germs of thought, which presently be-
gin to widen from each other, and disintegrate, giving off root-

fibres in abundance, and growing toward the next degree of development. Fractional and fragmentary though they are, at first, yet the broken germs and the unbroken roots produce thoughts, no more by dribblets, but by instinctive precision and disentangled profusion. Thus is made manifest the growth of natural logic and of inbred philosophy. The flowings forward and the convergings of the history resemble the rise and fall of tidal seas. The first history swells from within until it reaches, on all sides, the highest altitude and widest dimensions. At this point of equipoise and equi-ponderance—where there is nowhere any incohesive parts or disparity—is born the first grand era, which I have already described and denominated. But this primal era, with its countless commensurabilities and projections of instinctive thought, begins to converge toward the future. As it slopes up the line of progression, the enormity of the previous expansion gradually fades, a concordance of the prevailing thoughts is manifest, the immanent principles meet, a new germ or embryo-nucleus is formed, and then and there is born, with auroral glory, another era of philosophy. This I have marked as the second phase.

Without suddenness or abruptness, but by virtue of the same ruling principle by which a tree attains its growth, does this second era commence to diverge and swell like a mighty wave. On reaching its point of widest dilatation, whereat is amplified, to the best degree, all the perfections of which it is then capable, there is born the third era as indicated. Immediately is commenced the next ascending movement, sloping or converging upward, lessening the power of the preceding era, and fixing the germ-basis of the fourth development. And this nucleus, enlarging and progressively cropping out and widening up like its predecessors, and bringing the perfections of all the foregone developments into a flowering and fruition stage, unfolds the fifth era. Thus, as your eye would begin with the roots of a tree and trace

the logical unfoldings to the farthest twigs, leaves, and fruit, so approach the perlieus of mental history, and, from the table-land of the present age, contemplate the successive expansions and contractions of the divine ocean of which you are but a drop, and yet a fixed and indestructible representative. As there are nights that fall and days that rise, tides that ebb and flow, and winters that expire in the summer's glow, so are there waves or cycles of definite undulations in the interior history of mind. There are risings and settings, like the sun—ebblings and flowings, like the blood of life; there are expansions during the flourishings of one era, followed by a corresponding number of contractions and transitions at the decline of that and the beginning of another epoch—inspirations and expirations—like the massive throbings and voluminous retreats of the tidal ocean.

It will be remembered that, from the first, I have frequently presented and maintained the doctrine of the universality of the two sexual principles, male and female, external and internal, destructive and constructive; so that, to the harmonial Thinker, the characterization of one philosophic method and era as “feminine” and the next as “masculine,” each alternating and reciprocally blending with the other, is natural, and possesses no mystery. The duality of principles and substances is everywhere manifested. “Polarity, or action and reaction,” says the clear-headed Philosopher, “we meet in every part of Nature—in darkness and light; in heat and cold; in the ebb and flow of waters; in male and female; in the inspiration and expiration of plants and animals; in the equation of quantity and quality in the fluids of the animal body; in the systole and dyastole of the heart; in the modulations of fluids, and of sound; in the centrifugal and centripetal gravity; in electricity, galvanism, and chemical affinity. . . . An inevitable dualism bisects Nature, so that each thing is a half, and suggests another thing to make it whole: as spirit, matter; man, woman; odd, even; subjective, objective; in, out; upper,

*under; motion, rest; yea, nay. Whilst the world is thus dual, so is every one of its parts. The entire system of things gets represented in every particle. There is somewhat that resembles the ebb and flow of the sea, day and night, man and woman, in a single needle of the pine, in a kernel of corn, in each individual of every tribe. . . . Every thing is made of one hidden stuff; as the naturalist sees one type under every metamorphosis, and regards a horse as a running man, a fish as a swimming man, a bird as a flying man, a tree as a rooted man. Each new form repeats not only the main character of the type, but part for part, all the details, all the aims, furtherances, hinderances, energies, and the whole system, of every other. Every occupation, trade, art, transaction, is a compend of the world, and a correlative of every other. Each one is an entire emblem of human life; of its good and ill, its enemies, its course, and its end. And each must somehow accommodate the whole man, and recite all his destiny. . . . The world globes itself in a drop of dew. . . . Thus is the universe alive. . . . The world looks like a multiplication-table, or a mathematical equation, which, turn it how you will, balances itself. . . . This law writes the laws of cities and nations.”**

Whatever is interior is feminine; the external is masculine. Hence, all the elements of Love, and all the Attributes of Wisdom, are purely feminine and loaded with reproductive energies and organs; but Knowledge, being external, and the husbandman of the inner vineyard, is masculine, or positive and limited. So the Instinctive philosophy, being from the interior consciousness, is feminine; as also are the Analogical and Harmonial philosophies; while the Sensuous and Inductive methods are masculine and positive in their operations. When the terms Knowledge and Wisdom are used synonymously to signify intelligence, then Wisdom, because of its positive nature and outward searchings after truth, is justly called a masculine department of mind, and the companion of the Love-hemisphere.

* See a chapter on “Compensation,” by R. W. Emerson.

It is owing to the law of universal correspondence between parts and the whole, that man's organization stands as the complete history of the race, and repeats, section by section, the entire plan and destiny of the wide-spread system of the universe. Not only so, but man's body, from base to summit, is a recital at once of its physical growth and of its psychological progression. There is a perfect correspondence between certain parts of the body and certain parts of the head, between systems of visceral organs and groups of mental structures, between nerves in the body and nerves in the brain; so that, by careful observation of signs and symptoms above or within the phrenological parts, the physician with astonishing accuracy can determine what organs or nerves are affected in the dependent organism; and thus, as the body is as an epitome of physical growth and a pyramidal representative of psychological progress and experience, so is the head the epitome of every organ, system, quality, and principle, of the body.

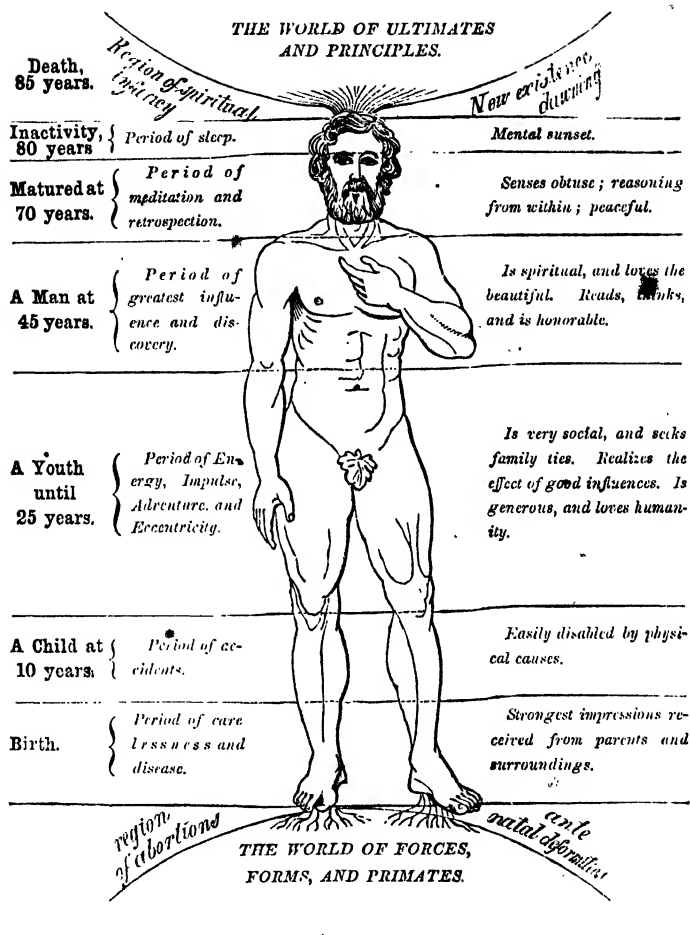
Man's feet hold close communion with the germinal Forces and primary Forms; his head, in the opposite direction, with the ultimate personalities and impersonal Principles. Below, externally viewed, is the Finite; above, interiorly viewed, is the Infinite; between, is the human or Indefinite existence: so that man represents the sphere of Proximates, with Primates beneath and the Ultimates above. Therefore, in correspondence, the facts of engeneration and gestation are beneath and anterior to the existence of man's feet; while his feet, when they do exist, represent the fact and period of Birth; just midway to his knees, Childhood; the fleet and nimble knees, Youth; between the knees and stomach, and on a level with the waist, Manhood; all the way up to and including the neck, Maturity; the section encircling the plane of the mid-forehead, Inaction; the superior or topmost parts of the brain, Death—which, as the true Thinker may absolutely know without sensuous observation, is but the end of the first cycle of endless being, and the beginning of another cycle upon a plane

higher and trans-rudimental. When and where death terminates the first round of progress, then and there, at that very place and instant, does individualized Life commence in the aroinal world. The true type of Man requires and consumes about eighty-five years in its passage through this world to the threshold of the other. Possibly the diagram on the following page will illustrate and enforce this wonderful and beautiful truth.

Each new estimate of truth excites and elevates the understanding; because each new apprehension of a principle proposes a new form. Thus conservation is broken down, and the standard of Progress is uplifted. I was about to say that Truth is both indivisible and incompressible; and this is true of Truth: yet how often do we hear that the Principle is encompassed by a nutshell! That is, perhaps, some comprehensive sentence or creed, imparting a mighty thought, which the generalizing mind instantly perceives, penetrates, and appropriates. But this ready appropriation is evidence incontestable that the mind was prepossessed of that truth. Methinks Robert Browning said righteously:—

“Truth is within ourselves; it takes no rise
 From outward things, whate’er you may believe.
 There is an inmost centre in us all,
 Where Truth abides in fullness; and around
 Wall upon wall the gross flesh hems it in,
 This perfect clear perception—which is Truth!
 A baffling and perverting carnal mesh
 Blinds it, and makes all error; and to know,
 Rather consists in opening out a way
 Whence the imprisoned splendor may escape,
 Than in effecting entry for a light
 Supposed to be without.”

But the next chapter will contain my impressions of what constitutes a “truthful mind;” so, then, in this connection, we must finish our analysis and synthesis of the harmonial Thinker. Referring back a few pages to the illustrative head, which the reader



This side represents the physical history of a natural and healthy human being.

This side represents the mental history of a harmonious and progressive type.

is solicited and admonished to re-examine, I repeat that the true Thinker works out his problems, as the soul grows, from the embryo-principles deposited in the seed-fountain of the spiritual organization. Let me classify these principles:—

Elements of Existence.	1. Self-Love.	Sources of Wisdom.	1. Intuition.	Sources of Knowledge.	1. Perception.
	2. Conjugal.		2. Inspiration.		2. Penetration.
	3. Parental.		3. Aspiration.		3. Analyzation.
	4. Fraternal.		4. Determination.		4. Reflection.
	5. Filial.		5. Justification.		5. Combination.
	6. Universal.		6. Centralization.		6. Distribution.

The elements of Life, which is Love, are central and deepest, like the roots of a floral tree; but they radiate and ramify every way, and through all parts of brain and body. In the trunk of a tree you see the roots, in the branches the trunk, in the twigs the branches, in the leaves the twigs, in the flowers the leaves, in the fruit the flowers, and in the fruit a reproduction of the entire tree from base to summit. In like manner does each ascending love contain the properties of each preceding form of it, until you arrive at the transcendent or divine form, UNIVERSAL LOVE, which completes the circle, and deposits the germs of a more celestial development. So, too, does Intuition, as the embryo-basis of all the intellectual and philosophical principles, embody and underlie the entire system of Wisdom. All the several forms and sources of wisdom, therefore—up to the most perfect, which is the eternal *centralization* or individuality of the Spirit—embosom all the clear-sighted and divine powers of Intuition. But of knowledge I do not make this affirmation. It is the name men give to that which is not inherent, and therefore not immanent to each of the

* It is deemed wise once more to remind the reader that, to be in sympathy with the harmonial method of reading and reasoning, his thoughts should fix themselves upon the first of any development as the *lowest* and most *imperfect*.

mental principles, but to that which is conventional and fleeting. Facts, things, words, persons, which dwell like fixed images in the memory, constitute knowledge. All the faculties and sources of knowledge are like so many chemical laboratories and viaducts, whereby man receives and arranges the impressions which external objects impart to his sensuous or inferior consciousness. Therefore, let it go down in the reader's mind that the whole front-head is the vestibule and picture-gallery of the edifice.

In a broader generalization it may be once more affirmed that man's mental constitution is divisible into three parts—Affection, Volition, and Intellect. The middle ground is the region of voluntary powers; that is, the Wisdom-department is the Will-realm of the soul. It is the firmly-intrenched garrison of every essential idea or mastering principle; whence proceed the permanent individualization of character, and all the mandates of moral law and government. I term it the region of impersonal principles; that is, the part of mind which identifies all other parts with unlocalized and illimitable Truths. This assertion will be very fully set forth and illustrated in subsequent pages. Meanwhile, let the cautiously-investigating reader turn from this volume, and let him ponder these questions no more, until he has perceived and probed the chapter on "Moral Cultivation" in the second volume of the HARMONIA.

Affection, or the Love-department, and Intellect, or the Knowledge-department, are swayed and regulated by definite and eternally-fixed principles. They can not realize, because they do not in this rudimental stage of spiritual growth, possess, voluntary powers. Love is *per se* the subject of inclination toward whatever attracts and delights it, and is equally the subject of *disinclination* toward whatever repels and inspires it with abhorrence. It must acknowledge and follow the fixed and inevitable laws of pleasure and pain. It never* accepts and adores the fearful and disgusting; neither does it turn from and repel the attractive and

beautiful. The same fixedness and perspicacity of obedience to law characterize the department of knowledge.

The laws of reasoning are definite and immutable. Reason, in all the different races of men, is one and the same; but the method varies with the impressibility or obtuseness of the temperament. Thought is precisional, even in the most ignorant intellects, and must sooner or later follow the invariable lines of logic. The unlettered boy counts his apples or marbles logically, and sees that twice two are four, that twice four are eight, as definitely as the best mathematician. And he plays ball, or flies his kite, or goes to the river for fish, and does day by day the several thoughtless and impulsive deeds of childhood, in accordance with the rules of rigid logical reasoning. For he never plays at ball until he gets one, never flies his kite until it is made, never swims on dry land, never runs while sitting, never laughs without the pre-existence of merriment, never weeps without some adequate cause. There are three laws of thinking, fixed and universal, from which the human mind is not at liberty to differ or diverge. The first law is—

LOGICAL NECESSITY—By which is meant the mathematical science of certainty. This science is the coherence in the logical consciousness between premise and conclusion. For example: when the faculty of perception conveys the image of an object to the mind, the mind instantly commences a thinking process more or less systematic and logical. The object of *necessity* imparts with itself several different impressions. Form, position, size, color, &c., are inseparable. The object is a substance. Every substance, by a logical necessity, is ponderable, and contains weight. No weighty object can move without an adequate force. No force can make intelligent demonstrations unless directed by intelligence. And intelligence without organization is logically impossible. But, again, organization makes *individuality* logically

certain ; and personality is of necessity partial, not general ; it must be a part, and *can not* be the whole. This school or branch of reasoning has accomplished and must achieve great good. The second law is—

LOGICAL REALITY—By which is meant the conviction of the Intuition, or the prejudgment of the entire central consciousness, respecting the foundation of a proposition. For example: The whole is composed of parts ; every effect must have an adequate cause ; something can not come from nothing ; there is no immaterial substance ; the lesser can not contain the greater ; an eternal principle is not perishable ; bitter and sweet can not flow from one fountain. Here, it will be perceived, the innate laws of logic are absolute. Plato, Socrates, Jesus, and many of the world's brightest intellects, have lived and taught faithful to the line and requirements of this law. "Blessed are the pure in heart, for they shall see God," is predicted upon the law of logical reality ; thus, God is omnipresent and perfect in spirit and in truth, and if man, the finite part, were also perfect, the climax of unity with God would then be attained ; and the child, seeing the oneness, could say, "I and my Father are one." Leibnitz, Kant, Hegel, Descartes, and Schiller, each gave luminous and systematic examples of this law. "The living, highest Thought of man," says the poet, "is God." Descartes, attempting a demonstration of the Divine existence, said : "We necessarily conclude from this alone, that because I exist, and have the idea of a most perfect being, of God, the existence of God is most perfectly demonstrated." Paul, Fenelon, Augustine, Malebranche, with Emerson, affirm, for the most part, from the law of logical reality, which takes its rise from the intellectual branch-root of Love, viz.: INTUITION. The third law is—

LOGICAL POSSIBILITY—By which is meant whatsoever the

mind can discern as legitimate from foundations laid by the preceding laws. There are certain propositions which no mind can harmonize with the fixed laws of its Intuition. For instance: Health is disease; God made everything out of nothing; twice two are five; one third is greater than the whole; God can make two mountains without a valley between them; He is all-powerful, and can create a two-year-old colt in five minutes. The *impossibility* of harmonizing any one of these propositions with the innate law of *logical possibility*, fixes the mind infallibly to the line of right reasoning. Dogmatism is nothing else than unreasoning assertion; the authority of idle, pompous, untruthful, and self-conceited intellects. It is the law of logical possibility resident within the Wisdom-department, which regulates the thoughts of the harmonial Thinker. The thinking faculties instinctively obey this innate principle. Great mathematicians and mechanical minds are not slow in this region of argument. They even discern the possibility of certain extravagant prophecies, and the fulfillment of many poetical affirmations. "Truth is mighty, and will prevail," is the spontaneous conviction of Intuition. But further illustration is deemed unnecessary. In future pages I shall dwell more on the results of thinking than on the method, so that the studious reader need not now weary of present classifications.

The royal road to knowledge, although paved beautifully with the finest classification of facts and things, and ornamented on either side with the ever-flowing and fruit-bearing trees of inner life; yet it leads spirally up the eternal hill, and can not be successfully travelled by those who refuse to obey the laws of progress. NATURE, or God and the universe, can not be known except by REASON; and this, as I have assured you, is rooted in INTUITION. Revelation, as I shall hereafter show, is nothing *unless comprehended*. And if it be comprehended, then, by the law of logical necessity, the revelation must be *less* in magnitude

than the innate power which accepts and comprehends. And if you would study what I mean by "Inspiration," open to that chapter in the third volume of the present series. In that book is presented also the *seven states* of mental experience, which set forth the rules of progression for individual obedience. If your outward or conjugal relations be discordant, and if your body is diseased more or less, then get the first and fourth volumes of this series—"The Physician" and "The Reformer"—and forthwith commence, under the blessings of Nature and Reason, a new and resurrected mode of daily and nightly life. Do every day a few natural deeds; get to believe a few natural truths; reverently love the pleasant paths of Wisdom; overcome or go over your personal evils to the good; leave the fashionable citadel of popular theology; give no more thought to the possibility of escaping the punishment of sin by vicarious atonement; purge your memory and feelings of imaginary devils and hells after death; put faith in humanity, in your Father and Mother God; and thereby you will take the first permanent walk of happiness up the eternal ascent on "the royal road to knowledge."

The harmonial Thinker works outwardly from the unfathomable depths of his own divine central essence. But the animal-minded man confines his thoughts to his bodily or sensuous sensations; and so, as yet, the world mainly lives and thinks. Progress is impossible, however, unless the logical laws be apprehended by the old and taught to their young. Let me describe a natural operation. First, the senses take on an impression: this process we term Perception. Next, the intellectual faculties by curiosity are moved to probe that impression: this process is Penetration. Then, in order to justly apprehend the elemental constituents, the faculties separate and decompose that impression: this process is Analization. Next, the upper or inner wisdom powers appear on the throne of judgment, viewing the ground all

over — the substance, the essence, the properties, the logical laws, etc. : which process is called Reflection. Then, as soon as the decision is formally made, and the parts harmoniously classified, the faculties perform a dialectical labor crowned with synthesis : this process is styled Combination. The fact of arranging and combining impressions, in perfect and precise accordance with *the object* which originally imparted them, is the sublimest exhibition of intellectual TRUTH. It is the coincidence between object and subject ; the marriage of the outward tree to the seeing mind. There now remains but one other process in the department of knowledge, viz. : the graceful introduction of the polished and perfect impression to all “the household of faith,” within the temple : we term this Distribution. This is a moral feeling and exemplification of hospitality to the new comer.—to the new thought which may embosom the elements of an Idea : which feeling, on the human side of life, is termed “Benevolence.” [See the Illustrative Head.]

Who believes that the mind of every well-organized child goes progressively through this marvellous chain of processes ? Nothing is more certain, and every adult mind also ; but the careless laxity of memory in many cases dissipates the result, and the person does not feel permanently enriched. For example : the child perceives a pile of small wooden blocks. He instantly Penetrates the possibility of playing with them. He next separates or Decomposes them, as he would pull a watch into pieces, and proceeds impulsively to Reflect upon the parts ; which reflection is followed by Combination, or construction of a play-house, or some other *form* of play ; and, lastly, if well-balanced in the power of generosity, the child will forthwith Distribute the pleasure among the organs which cover his own consciousness not only, but outwardly, also, among his relatives and associates. And so every person, young and aged, should practise right reasoning. “For,” says the intelligent and systematic Kaufmann, “when

seeing the human world split into innumerable political and religious divisions, and perceiving even the men exclusively devoting themselves to science, and the ostensible search after truth, no less split into a number of antagonistic schools and philosophical sects, all of which combat one another not seldom with acrimonious vehemence: the mind not *deep* (that is, not disciplined) enough to see to the bottom of the quarrel, must come to the sudden and wholesale conclusion, that, inasmuch as these parties oppose each other's entire system, they thereby prove that there is NO TRUTH upon which all of them agree." But in future chapters, we shall *penetrate* to the lowest depth of this world-wide antagonism, and reveal to the harmonial Thinker the CENTRAL TRUTH of each special system.

I have been drawing lessons from the mechanism of Knowledge, and explaining the causes of its loyalty to the changeless laws of logic. The same verdict has also been written of the activities of Love; that they are definitely regulated by, and amenable to, the logical principles of attraction and repulsion. But something remains to be said of the middle ground, which includes the six great paths that lead to the royal road.

"The Wi-dom of man is foolishness," said one. But how can the Infinite be more assailed? What a discredit, a slur of dishonor, upon the immanence of the Divine Spirit! If man's wisdom is folly, so is God's. You might as justly say that man's life is not life, but death; that his pleasure is pain, and that his health is a perpetual disease. Some Pyrrhites, and certain saints whose piety is worse than the sin of sinners, make a merit of self-debasement. They call it *humility*, forsooth, and claim paradisaical beatitudes for the virtue! The true saints do not themselves know that they are saints, neither do they affect nor pretend to be sinners. But they possess a consciousness void of hypocrisy and cupidity. They are both wise and foolish, human and angelic, conservative and progressive, and the inexhaustibleness of nature pours through them.

You were about to charge me with a theory of faithlessness, methinks; that I leave no place for "faith," and accord to it no mission. My reply is, Wisdom is perfect Faith. It is the middle point, "whereof everything may be affirmed and denied with equal reason." Do you say this is contradictory? It is not, however; only another way of affirming inexhaustible plentitude and all-sided harmony. Wisdom knows its Father-God, feels its Mother-Nature—and it is perfect in faith. It discerns and believes in all truth, and poetry, and philosophy, and hope, and is the eternal prophet of TRUTH. All feeling, all will, all reason, and the productions of knowledge, are natural to Wisdom. I have said, that the love-principle [the heart] loves only what is like itself, but Reason is the impersonal, intelligent consciousness. What do I mean? This: that while Love begets the feeling of self-existence, and takes to itself only what is of the same nature and essence, Reason lifts the person out of himself, and communicates impartially with Nature.

Reason is dispassionate and cold to impulsive souls, because, unlike the delectable partisanism of the Affections, it identifies itself by elimination and justice with all being. The most exalted sensations of the spirit are invariably self-conscious, and, though they do not deliberately reason, they are invariably true to the laws of logic. The love-feelings carry all the elections between man-personal and man-philanthropical. They accept themselves in the form of others, as the mother loves the child, the companion his mate, and brother his brother; but they reject, as surely, what is not congenial and responsive. Man's highest feeling, therefore, is *universal* Love—that is, the love of a God of Love. And man's highest Idea, in like manner, is *universal* Wisdom—that is, the conception of a God of Wisdom. The converse of this affirmation is equally true; that man's reverential love of God is affection and reverence for *his own* self-conscious attributes; and man's conception of the greatness, purity, and immortality of God,

is a conception of the inherent qualities and destiny of his own spirit. Reason impinges on the existence of everything around it; it is perpetually aggressive, and conveys the person out into temporary annihilation. That is, it perfectly forgets itself in seeing and solving objective realities and self-hood's external. It holds the elements of all Faith, and confides in the immutable laws of its own being, under the title of "Faith in God." Theology gets alarmed at the aggressive march of Reason; denounces it as the devil's garden of temptation to man, and then seeks refuge in Reason's friendly opposite, viz.: the higher or poetic feelings. By making a great mystery of "faith," and calling that supernatural which is nothing but the display of constitutional spiritual potencies, the clergy contrive to get women and children attached to their forms and organizations. Then, in too many instances, the men must follow in order "to keep peace in the family." The next step is, to oppress the exercises of the just and impartial Reason, by casting innumerable obstructions in its path, interrupting its healthy manifestations, and lastly fixing upon it the vilest slanders and anathemas.

Of faith there are three kinds and three sources: First, ESSENTIAL; second, CONSTITUTIONAL; third, PSYCHOLOGICAL. This classification is made with reference to a clearer understanding of our human nature.

1. ESSENTIAL FAITH—By which is meant the faith which feeling finds in itself. It is the revelation and reconciliation of spirit to itself; under the form of faith in the Creator and Preserver. It is an objective manifestation of what is subjective and natural to the spirit of man. The heathen mind, influenced and regulated by the perturbations of instinctive reasonings, regards and adorns itself in the form of ceremonial worship. The mind's conception of God is the mind's conception of its own essential nature; so that, when the feelings fix themselves upon an objec-

tive Being of divine attributes, the mind is but reporting its inner life to its own bodily senses. But no reader will understand me to affirm, or imply, by this, that there is no Divine Existence outside of man's self-consciousness; but only this, that man's conceptions and intuitions are endowed with the capability, under different forms, of reporting the nature and extent of his own innate attributes. And yet, notwithstanding the fact that man's essential principles are capable of intelligently discovering and comprehending nothing else, there is outside of him, elaborated and unfolded to an infinite extent, a Divine existence and personal entities exactly identical with what is felt and represented by his nature.

II. CONSTITUTIONAL FAITH—By which is meant the faith which the mind cherishes from the force of progenitory inheritance. It has been said that some minds absorb and drink in dispositions from their mother. May not FAITH also flow out of the maternal fountain? For example: there are mental organizations who are as it were *compelled* to believe certain doctrines, and to reject others; thus, some are “fatalists,” or Presbyterians of the philosophic or Calvinistic school; others, more poetic by nature, are unfettered and “free agents” in belief; others believe in a God of the senses enthroned in space; others, in a God of spirit and truth lighting up the feelings and reason; many are organic believers in stoicism; a few everywhere accept Plato—and so, throughout the conformation of mental organs, parental instrumentality does much in framing forms of faith. But as essential faith is the only real logical faith, so should and will the spirit one day overcome the mere constitutional persuasion, and be at liberty to feel the original essence of unlimited belief in the sway of immutable Principles.

III. PSYCHOLOGICAL FAITH—By which is meant the faith of hurtful egotism and education. Man can self-delude himself into

a form of spurious belief, or this misfortune can befall him by means of contact and fellowship with the egotistical portion of mankind. Some minds take pleasure in imbuing other minds with their own peculiar form of faith. But such persons are usually egotistic, pedantic, self-sufficient, emphatic, and officious. They are intellectual charlatans, and have an ambition to exercise "a little brief authority." Their victims are invariably psychologized. There are others of this type, who, being as yet of limited understandings, fancy that all-saving Truth is crystalized in some pet creed or theory. Such, unlike the first class, are dreadfully *conscientious* in proselyting the world. These minds, so full of finiteness, and their subjects or pupils not less, are pregnant with psychological faith.

But Wisdom, including will and knowledge and intuition and all permanent faith, comes to the rescue. The inner life yearns to be delivered of all its burdens of mystery. Reason, the true midwife, attends. The spirit is born again. Essential Faith explains, enlightens, and gives the soul to itself. Reason, universal and unrestricted in the exercise of the constituents of its nature, overrides the partial elections of Love, and goes forth to feast at the festival of NATURE. The organic essence of Nature is God; and the volutative essence of man is Reason; and the true marriage of these essences is Harmony. Love learns to love an object or a relation by slow degrees, and then, the climax being reached, it can see nothing else so perfectly as that which it adores. Hence it loves every other object or relation less, or not at all; while pure Reason, lifting and expanding the limited self-consciousness, and contemplating as from the throne of justice all things by turns, overrides partisanism and brings peace universal.

There is, as I am well aware, an unsettled controversy respecting Faith and Reason—as to which should mount the throne, stand supreme, and sway man's mind. For nothing is plainer than that the feelings and conduct of men are affected and regu-

lated more or less by the predominating conviction. And nothing is more indubitable than that, in all the elements and stations of life, "faith" is an essential ingredient of human success. And there is another thing quite as incontestable—that the individual and the world are only really saved from their enemies by Wisdom. Faith, without knowledge, is like eyes without light. Faith in God, therefore, is nothing but the normal belief of the Spirit in itself, in its inherent ability to comprehend and progress in all directions. But such beautiful Faith, without the Reason to go before and make plain the path which is pleasant, is like a seed without soil, or a wandering dove that can find no place of safety and rest. Faith in immortality, for example, is inferior to knowledge. The story is romantically and supernaturally told by faith; but no mind can rest short of demonstration. Suppose a boy *believes* in the mental science of numbers, and says he need not study because he puts *all faith* in the multiplication-table: does the fact of his belief render intellectual effort superfluous? Or, if a man refuses to till his waiting acres because he puts *faith* in the laws of agriculture: will he obtain crops of harvestable grain? Or, if a sectarian religionist, because he *believes* in immortality, refuses to seek a physical evidence, and denies to me the right of investigation: does he *know* whereof he affirms and dogmatizes? Faith, objectively considered, is a star in the midnight heavens of the mind: it shines effulgently, saving from despair, long before the sun of Reason rolls up the sloping Alps of being. Pure Reason, wedded to pure Faith (in Truth, Justice, Right, Progress, and Liberty) leads to the highest growth and happiness.

Luther, with a constitutional bias against every form of philosophy, and with a soul overflowing with psychological faith, believed a thousand Bible-stories. "Let natural science alone," remarks the Protestant Leader; "it is enough that thou knowest that fire is hot, water cold and moist. . . . know how thou oughtest to treat thy field, thy cow, thy house and child: that is *enough* natu-

ral science for thee!" After Luther gets the laws of philosophical research out of his way, he says: "Think how thou mayst learn Christ, who will show thee thyself, and what are thy capabilities. Thus wilt thou find out God and thyself, which no natural master or natural science ever taught." So Luther places his egotisms before the follower's mind. He repudiates Nature and Reason, takes the faith of educational supernaturalism, and then proceeds: "All the articles of our Faith appear foolish and ridiculous to Reason. We Christians seem fools for believing that Mary was the true mother of this child, and was nevertheless a pure Virgin. . . . We ought not to inquire [here he urges an educational conscience against the use of Reason] whether a thing be possible, but we should say, 'God has said it,' therefore it will happen even though it be impossible. For, although I can not see or understand it, yet the Lord can make the impossible possible, and out of nothing can make all things."


Luther's faith is complete: "God," he remarks, "could easily have preserved Noah and the animals through a whole year without food." What is his evidence? He takes for demonstration the very thing which Reason requires should be first established before it can be considered as evidence, namely: "Just as He had preserved Moses, Elijah, and Christ, forty days without food." Elsewhere, Luther extols supernatural or educational Faith thus: "Faith is stronger than heaven and earth, or all creatures. It turns water into stones. Out of fire it can bring water, and out of water fire. . . . We stand, believe, and teach, that the body of Christ is truly and corporeally taken and eaten in the Lord's Supper. But how this takes place, or how he is in the bread, we know not, nor are we bound to know. . . . He who would be a Christian must not ask how it can be that bread is the body of Christ and wine the blood of Christ."* But we will have no more of Luther's supernaturalism.

* See Luther's Commentary, sect. xvi., p. 220.

Wisdom, immortal in its youth, and ever sweeping over the deepening channel of an Infinite Ocean of impersonal Principles, appears and confronts every pedantic creedmonger. Before this eternal Patriarch all plebeian powers keep silence, and the angels pay worshipful homage. "Place yourself in the middle stream of power and wisdom," said a wise spirit, "and you are without effort *impelled* to truth, to right, and perfect contentment." Who will fight with the fixed laws of mind? Over all things is a mathematically-accurate Mind, which thinks for and governs us; to our feelings it is Nature, to our intellect it is God: but, whether you call it Nature or Deity, your adjustment to its requirements and ways is perfect. To the wise and foolish, to the just and unjust, to the animal and angel, it is the same undisturbed, immutable Destiny. "A little consideration of what takes place around us every day, would show us," says an immortal spirit, "that a higher law than that of our will regulates events; that our painful labors are unnecessary, and fruitless; that only in our easy, simple, spontaneous action are we strong; and, by contenting ourselves with obedience, we become divine. . . . There is a Soul at the Centre of Nature, and over the will of every man, so that none of us can wrong the universe."

A few synoptical words in conclusion are now needed, in order to fix in the reader's mind this fact: that all the different schools of Philosophy, all the several systems of Logic, and all the various sects of Metaphysicians, both ancient and modern, are hospitably included, not excluded, by the comprehensively eclectic system of the harmonial Thinker. The Hindoo method (instinctive), the Aristotelean method* (sensuous), the Platonic method (analogical), the Baconian method (inductive)—the Superstantial, the Circumstantial, the Instantial, the Substantial—are sublimated and expanded practically within the Unitary method (Harmonial), or Centerstantial, which is the closing form of the cycle.

* Aristotle is classified in this chapter not with reference to the time he lived, but as the name of a phase of thinking and philosophy.

And believe me, thoughtful reader, that no living mind is worthy to be esteemed and entitled a harmonial Thinker, unless his thoughts flow in musical sympathy with the beat of the impersonal Principles. And the true student and friend of Progress will find the laws of integral logic, of innate metaphysical harmony, the best methods for discovering and realizing the eternal essences of Truth. Each method is easy to perceive and use, because natural to the mind, and pre-eminently utilitarian at every kind of investigation. Insist upon clear-headedness. Be free to make uninterrupted spiritual progress.  Eat, drink, sleep, rise, work, walk, read, observe, feel, and think, *to that end alone!* And secure to others what you would yourself possess and enjoy. The most experienced and successful navigator in the boundless sea of mental discovery is he who, having perfect and reverential faith in the Highest, takes Love for his ship, Will for his pilot, Integrity for his ballast, Truth for his freight, Liberty for his mate, and Knowledge for his captain; but the happy Navigator himself, the sole proprietor and commander-in-chief of all the forces, is this impersonal and omnipresent intercessor whom we name WISDOM.

PART II.

THE PANTHEON OF PROGRESS.

THE absolute causes of Progress are neither superficial nor within the scope of sensuous observation. They nestle at the heart, and at the very core, of all phenomena. Facts are signs, and forces are signified. Manifestations, therefore, are expressions of Principles. Principles are everywhere operative INTELLIGENCES. In the boundless empire of being, consequently, there is no *unprincipled* place; no spot destitute of this infallible intelligence; nothing deficient in the divine, indivisible energy. Hence it is that strata of stone are as wisely constructed and disposed as the finest parts of man's organization. A mineral formation is as perfect in its place as man's mind is on the apex of all matter. The universality and unexceptionableness of this perfectibility is largely consoling and hope-promoting. We rejoice exceedingly that the Divine Father is not circumscribed and inadequate; that at the heart, or in the Principle of being and doing, He is not centralized and objective, like a person or a thing. If he were a personal and particular existence, in the operations of his life, he would then be phenomenal, and *not* Causational.

So, also, if Principles were not integrally intelligent, in all parts and all places, they would then be mere *viaducts*, and not self-constructive and perpetuative energies as they everywhere declare themselves to be. They, too, would belong exclusively to the category of facts, signs, or phenomena. But they are not.

Phenomena are expressions of Principles, and Principles are not expressions, but, *per se*, are the life-lines immutable of our eternal Parents, or "God" and "Nature." Principles, then, are finalities. They neither begin nor end. For, from all imaginable eras of past time, they have had their existence and made demonstrations only in circles, which contain neither endings nor beginnings, but include all the lines of the radius, every geometrical figure, and embosom every attribute we know or dream to be divine, eternal, and harmonious.

In persuading your attention and best powers of thought to contemplate *the causes of progress*, I but invite you to accompany me as far as possible into the divine Presence. Behind curtains to that eternal verity which they conceal. From signs to the forces signified. Above and beneath phenomena to their intelligent-producing causes. Away, then, let us go, from the circumstantial to the substantial; within the substance yet more interior to the illimitable ocean of essence, which ever flows but ebbs not eternally.

Here we are, therefore, treading the beautiful paths of holy ground, among mountainous IDEAS! But how unlike thoughts! What are thoughts? Thoughts are but Ideas in motion, and they differ from the essence which is moved as much and widely as waves differ from the water beneath them. The motions and commotions of water are waves and eddies; so, in like manner, are thoughts and sentiments the commotions and emotions of spirit. The lake is peaceful and motionless until disturbed by some external force, as by wind or a stone cast into its bosom, whereupon it moves and vibrates and undulates in many if not in all directions.

So with essence or spirit—the inner, mystic lake of human life. It is very still, and as tranquil as the light of stars, until some thing or influence from without strikes one or more of the bodily senses; when, as by magic, the spirit vibrates and waves with

feelings first; then *inclinations*; next *thoughts*; *wilfulness*; and, lastly, ACTION, through and by means of the organization. But the difference is so emphatic between the *substance* or essence moved and the *motions* of that essence, that "he who runs may read." The difference is not less distinct and impressive between Ideas and thoughts.

The spirit is not a simple indivisible essence, allow me to affirm, but it is the *wine* procured from the vintage of the universe. It is obtained, in short, from the ultimate ethers of all elements combined. Spirit is a compound essence, therefore; yet I must define it as original and indivisible. It is original in the sense of peerlessness. No other combination of elements can claim equality with it; no ambrosial *wine* ever sought for and flowed in channels so crystalline and celestial. And it is indivisible, also, in the sense of self-sustaining attractiveness. No essence outward to spirit can exert a decomposing power over its interpermeated constituents; no principle is sufficiently magnetic and congenial to attract and woo these elements from each other. Their marriage is harmonial and everlasting; consequently, in our philosophy, I mark spirit-essence as "indivisible."

But what are IDEAS? How much and in what respect do they differ from the spirit itself? Ideas are Principles—the *elements* from which the spirit-essence is obtained by vintage. Spirit is the ultimate *wine* of all elements; the child essentially, not by organization, but of the Paternal and Maternal fountain of Divine Unity—of "God," as before said, and "Mother" Nature. Spirit, consequently, is a miniature Univercœlum—"in little all the sphere"—the reproduction or ultimate, as a child is of its pre-existent progenitors, and holds by inheritance all the essential elements and immortal attributes of its authors. Ideas, therefore, are the indwelling properties of spirit—the intelligent constituents, or principles, of the one indivisible essence. In our first comparison, water was made to represent this spirit-essence, the

spirit-lake of life within, and waves and eddies were representative of the thoughts and sentiments common to the spirit when touched and stirred by any cause whatsoever. This figure is deemed accurate and illustrative, because water, in appearance, is a simple substance or element; while, in fact, water is a result of two or more elements and ethers in harmonious combination. In correspondence with this, I would say the same is true of spirit-essence. It appears by manifestation to be nothing more than an element capable of impressions, excitement, education, and dissolution; while, in fact, spirit is *a wine* expressed out of countless elements, each of which (elements) is an intelligent, impersonal, intuitive, infallible IDEA.

Ideas are principles, as already affirmed, and are universal. All spirits incarnated are similarly constituted as to their elementary properties; that is, all *human* beings are essentially the same, differing only, but universally, in the region of organization. The same elements, in similar quantities as to the essence, in different combinations; hence, the vastness of the variety among persons, tribes, races, and nations. But, in the region of spirit, there can be no inequality, no dissimilarity, no originality, no absolute progression. All progress is phenomenal, or in the empire of signs and motions; in facts, not in principles; in substances, not in essences; in thoughts, feelings, sentiments, judgment, will, action, but not in IDEAS.

Ideas, therefore, are common property. No one mind can originate that which is inherent to every other intelligence. The Father is not partial. "He lives through all life." Consequently, it happens that an idea is universally congenial when recognised. It is an old friend who seems strange or novel only for the moment. If he should arrive in a new dress and with different associations, against which we have acquired some prejudice and realize antipathy, in our haste and embarrassment we may shut the door in the face of our own heart-begotten relative

(the Idea); but, once within the spacious vestibule of unprejudiced Reason, the new-comer is recognised to be *an old acquaintance*, congenial to Intuition, and exalting to every in-dwelling principle of truth; in short, Ideas never travel from mind to mind, as thoughts, feelings, figures, words, and sentiments do and must, but always they remain at home in the essence-lake of life, in which they bathe and baptize themselves daily, only waiting for the arrival of *the right question* or influence, to which they respond in dim whisperings of wisdom (new to the judgment of the possessor), or else, in out-spoken, up-springing, inspirational utterances, at once profound and burning with truths thrilling and irresistible.

But let us be very definite in distinguishing thoughts from Ideas. The absolute difference between Ideas and thoughts is readily perceived by the thinker. Thoughts are the motions of Ideas; just as waves are the motions of water. Waves, by the swaying power of tempestial gales, will travel seventy-five miles per hour; while the water itself, uninfluenced by tide or current, may not move a league in twenty-four hours. The same is true of our thoughts in distinction from interior Ideas. Agitated by the motive-force of fright, health, inclination, or resolution, our thoughts will travel with inconceivable celerity, and multiply each other with imperceptible quickness. Each man's thoughts are individualized, and will precisely resemble those of no other mind. These motions of spirit-essence should not be confounded with the essence itself, any more than waves should be estimated *as water*; for the first is merely *activity*, without substance or capacity of separation from the cause or causes, while the latter (the spirit) is the real reality and may exist independently of thought and action.

Thought can not travel without or beyond the limitations of the individualized spirit-essence, but spirit itself is, in one sense, ubiquitous, and does not ask permission to surmount the

impediments of space in order to be known; because it contains, by focal concentration, in the solution of its own wine or essence-life, all the wisdom that can possibly exist anywhere abroad. The truly-cultured mind does not need to travel, because it knows, by immanent Ideas, all that the world is capable of exhibiting. Journeying can be useful to such persons only as a diversion to judgment and refreshment to the senses; somewhat as the child is delighted and fascinated with a given number of differently-colored beads, if so be that they form a kaleidoscope, which turns obedient to his own will. The beads, like the Ideas, are for ever the same and unchangeable; but the profitable pleasure consists in viewing them from every line of the infinite radius. In this view, we would prescribe *travelling* to all men.

While it is shown demonstrably that Ideas are innate and essentially the same, thoughts, at the moment, are seen to be as different in each mind as each person is unlike the other. Hence, it is possible to get *new* thoughts concerning *old* principles of truth or fixed Ideas. Man may originate new clothing for his spirit household. New conceptions may be imparted from one to another, as by sympathy or educational routine, but the inspiring cause of this newness is *inherent*, and will not be driven from home, nor loaned or transmitted to another. Ideas, then, may be *awakened*, not imparted, as music is roused from the mute harp wherein it dwells. But as each artist gives *his own* peculiar expression to the music thus elicited, so does each human mind impart its own idiosyncracies of temperament and organization to *the Idea*, which is the in-dwelling inspiring cause. The music is the Idea; and the artist is the vessel or shape through which the essence is manifested. All spirit is essentially the same ethereal wine of eternity, but its motions (or thoughts) and operations (or activities) will take *the shape* of the individual covering it. Therefore, I repeat, it is possible to make progress in thoughts, in sentiments, in conceptions, in feelings, in being and doing;

but in the region of causes, or in the empire of Ideas, no progression is possible, for the essence is perfection absolute and eternal.

Strictly speaking, in further definition, I would say that Thoughts do not travel as entities. They are not imparted, as things are given and received, but possess the power of imprinting themselves or, rather, of communicating corresponding motions and vibrations; just as waves that corrugate and wrinkle the ocean, swim ashore and wear their image into solid rocks, and beget exact likenesses in sands that floor the sloping beach. Thoughts of individualized intelligences, in like manner, begin in wavelets and increase in size and power, until they acquire mastery over contiguous intelligences upon which they impress themselves, and cut channels, along which they persistently flow and wear away. If a fellow-being should address himself to me on a particular subject of thoughts, and should I civilly and passively open my ears and mind to him, his thoughts do not enter my cerebral substance, as currents of air pass through the interstices of a sieve, but they simply awaken my spirit to a corresponding pattern of feeling and activity. Two musical instruments, tuned to *the same* key-note, will simultaneously vibrate and respond fraternally to each other, when one of them is played upon. In this manner only is thought transmittable.

Risking the charge of repetition in this effort at defining the dissimilarity between Ideas and Thoughts, I will further state that what we call "conceptions" are but the palpable images which the mind adopts of truths or things supposed to be naturally *ab extra* to itself. Thus, in reading geography and studying school-maps, the mind takes on impressions of different distant countries, cities, and people, with which, by bodily observation, the mind is wholly ignorant. These impressions are associated, mixed, and often jumbled up, with other impressions of countries, cities, and people, that have passed before your

bodily senses in the course of life. At night, you dream, and have conceptions of familiar things, places, and faces, in very novel and, perhaps, startling combinations. "Your thoughts," you say, "have travelled like lightning from things to persons." Your impression, next morning, is, that your Thoughts have made individualized excursions through space, consuming time in their peregrinations, in a manner analogous to yourself should you physically set out upon a journey. But all this impression is fallacious. The truth is, that your thoughts have merely waved to and fro, up and down, in and out, from one impression or image to another, that holds a palpable existence and individuality in the memory of the mind. Each such impression is just as objective as the thing which imparted the impression.

For example: If your eye has, in obedience to the wish and will of your judgment, contemplated and carefully measured the beauty and proportions of the United States Capitol at Washington, your mind will receive a corresponding impression. You depart on the morning train for New York with the entire edifice. The conductor will not discover the magnitude of your baggage, and will not charge for extra freight, although your personality is really concealing the immense fact, the image of which you may hold and possess through all the ensuing years of your life. Your mind is capable of absorbing a million more impressions of the same or diversified nature. Now, when you reflect in waking hours, or dream during the more involuntary period, as at night, your thoughts *do not travel outside* of your cranial enclosure; but, wavelike, they flow or fly from one enveloped impression, within the spirit-essence, to another on the principle already established. The operations of the mind are, by a few philosophers, considered in the light of entities. And others affirm that Thought is a substance, instead *the motion* of substance; but, with due good feeling and deference, I leave these speculators to wear their way into the penetralia of this subject.

In further elucidation it may be truthfully affirmed that, in thoughts, feelings, conceptions, inclinations, wishes, and will, man is special, particular, and egotistical. This is no fault or deformity, unless out of place. Bone, blood, bosom, and brain, all contribute to the evolution and organization of judgment. Thoughts resemble the texture and temperament of the person in whom they appear. Consequently, no one's thoughts should be another's authority, any more than every head should be forced into a hat of fixed pattern and unalterable dimensions.

But, in spirit-essence, each is like the other throughout the wide, deep, high, eternal universe. In spirit or Idea, *per se*, egotism is positively impossible. Through this principled ether we discern the hope of brotherhood to be justifiable and infinite. Spirit-essence is a universal solvent. Personalities disappear in this ocean of divine love-life, and the most remote intelligences, of very different build and bearing, meet and touch as children of the same superlative origin. The Chinese is brother to the Anglo-Saxon in the golden light of this highest, deepest, holiest essence—the spirit—and the antipodistical characters, with different local parentage and prejudices, come very near through the deeper reality and eat from the same table in peace and joy.

To illustrate this, let me refer you to the universality and naturalness of Language. This is an element of spirit, an IDEA; or, in other words, a principle which is as boundless as Nature's empire. The desire to converse is universal; so, also, is the gratification. In the element or Idea of Language, there is nowhere any egotism or discord. Brute, bird, rose, tree, insect, stream, star, stone, man, angel—to each the same Language is innate and congenial; but the discord is apparent, and the egotistical specialities are defined and openly revealed, when the *one spirit-essence* comes into harmony with the endlessly diversified forms and organisms which envelop it. The one Principle very soon demands and obtains a countless variety of expressions.

Sensuously considered, how weak is the conversation of insects when heard with the howl of the wolf or roar of the north wind ! Streamlets may talk beautifully to the grief-stricken soul, but not when the hoarse whisper of human passion is heard upon the air. Each expression of Language is invariably musical, when heard truly and in its place ; but, otherwise, how like a veritable Babel is the Language of the world ! The true reformer is one who, discerning the peace and unity at the heart of all this variety and jargon, maketh the largest and best impression upon his fellowmen.

Of the innate Idea of Music, the same is incontrovertibly true and philosophically tenable. Music is an element in the ocean-essence-life of the universe — a fixed law of mind and matter — a superlatively perfect principle, which in all substance and animation, only waits to be righteously touched and awakened. How even yet it sleeps and dreams in all Nature. The knowledge and expressions of Music are improvable and capable of progress ; but with the principle and its loveliness, nothing is educational or susceptible of transmission like a gift. The unitary assemblage of various times in Music, joined together with a certain order and a certain proportion, is termed *rhythm* ; which is apprehensible only by the faculties that recognise and classify facts. The Doric, the Lydian, the Phrygian, the Ionian, the Æolian, &c., are names indicative of the various forms of expression which Music, as a fluid life or love-principle pregnant with inspirational fire, has been compelled to assume in different ages and conditions of humanity. But the *Idea* is everywhere, and throbs in all parts of creation, precisely the same unchangeable truth. Different temperaments require, and skilfully accomplish, different expressions. The Oriental world was replete with diversal forms of this divine spiritual life, which is so truly omnipresent and eternal. The forms, of course, are egotistic and evanescent. They are but for a day, compared with the infinitude

of eternities during which the Principle has existed, and will continue to proclaim its indwelling presence. The sea-music within the painted shell is like the wind-music along the valley slope. Trees are harps, the winds are artists, and the universal Spirit of Music is awakened within the human soul! Thus music in the sea responds to its sister-music in the air, and music in the sun blends with music in the soil; and man's full spirit, containing the immortal principle, respondeth as brother meets brother in the Better Land. This completes the circuit of harmonious sympathies; for the diaphason is infinite.

Of the divine Idea termed "Poetry," the same language would be utterly appropriate. During the ages which have so dreamily departed, poetry has been elicited and expressed in forms innumerable and variable. But within the egotistic or individualized and local dresses, the one self-same impersonal principle has shown faithfully forth. Chaldean, Indian, Egyptian, Persian, Grecian, Roman, Chinese: these names sufficiently indicate a few of the egotisms and specialities that have veiled the eternal life-essence "Poetry;" different manifestations all, but the same spirit!

The innate and indestructible principles, recognised and named only by their phenomenal exhibitions, termed Commerce, Science, Philosophy, Architecture, &c., are homocentrical to man's spirit-essence, are elements of his mental constitution — IDEAS, in short, within that infinitely rich and indestructible treasury called "Mind." And what has been said concerning the other principles, inwrought and natural to spirit, may be also affirmed of the latter. Exterior effects are ever signs of interior causes. Principles are the progenitors of manifestations. If you perceive works of Art in the crystal palace of History, what do you but contemplate the demonstrations of what is integral to man's celestial essence? Musical expressions are spiritual centrifugations. The master attraction and producing cause remaining

invisible, *incognito*, as spirit must. The Sabines, many dead centuries ago, worshipped images, and demonstrated thus the principle of veneration as an ingredient of spirit. The Magians worshipped God under the form of Fire; "on account of its purity, brightness, activity, subtlety, fecundity, and incorruptibility, as the most perfect symbol of the Deity." Plato is said to have discerned the spiritual Idea within all this Chaldean and Persian manifestation — which was frequently crude and antagonistic, as all specialities must be — and he defined it "an act of worshipping the gods in a becoming manner."

The Magi among the Persians were sages, philosophers, and skillful physicians. They sustained the holy office among the ancient Persians, just as among the Oriental Indians were learned men called Gymnosophists and Brachmans, as Druids were priests venerated by the Gauls, or as ministers in the United States are supported and feared by the ignorant and superstitious. Furious horses of the greatest beauty, attached to a chariot of most magnificent construction, were dedicated to the rising sun, in Persia; than which, to an Eastern worshipper or spiritual devotee, nothing was more glorious and significant of the unseen Deity.

Who does not discern the one indivisible Idea amid all these particular thoughts or egotistic displays of different temperaments? Progress takes place in the region of effects only; not in the empire of causes, wherein each Idea is a separate yet co-operative god, altogether perfect and eternal. Ancient history relates that a distinguished Mede, becoming a convert to the Magian *form* of worship, "caused immensely beautiful temples to be built, wherein a *sacred fire* was carefully and constantly preserved; which fire was believed to be descended from heaven. Over this divine flame the ordained priests kept a perpetual watch day and night, to prevent its being extinguished." (See Rollin, vol. II. p. 219.) Progression in form, as is here shown, does not always result in its total destruction. Holy candles yet burn upon the altars of

some modern sanctuaries; and priests, in the Romanish Church, are watching these emblematic tapers to-day, lest they should disappear. But the Idea of veneration is the same from age to age. Centuries of progress in the *forms* does not transform nor deaden the effulgence of the immortal principle. Different temperaments must make different demonstrations. Forms, symbols, thoughts, are expressions of the peculiarities of the person or place or age; but they do not perfectly indicate the pure indivisible Idea, which is integral and eternal to man's spirit-essence.

In closing these remarks and prefatory explanations, let me say that Ideas are ubiquitous and impersonal, while "thoughts" are local, egotistic, and *smell* of the individual. Originality can never be truthfully and philosophically affirmed of any person in any world with respect to spirit-principles or Ideas; but of "thoughts," *every* individualized intelligence in the universe may rightfully and logically lay claim to authorship, to some extent, and to originality also. I have shown by various illustrations that signs and words are intentional, external, and arbitrary; but that Language, which is the inherent and universally-inspiring cause or principle, is natural and eternal. Progressions unlimited in extent, and countless in number, may be affirmed and expected, therefore, in the realm of signs, figures, and words; but in respect to the cause, the idea, the innate principle of Language itself, no progression is possible; because, as before said, the principle is superlatively perfect and every way unalterable — from everlasting to everlasting the same.

The same philosophical position is tenable and true of thoughts, feelings, sentiments, symbols, conceptions, intellectual images, wishes, and will — that is, the causes within the mental constitution, the spirit-essences, the veritable elements of our being, which are inherently intelligent principles — to these, or with them, no change, no alteration, no cessation, no improvement, is either possible or desirable; but, let it be borne in memory, that in all

and each of the operations and methods of which the in-dwelling principle is capable, through the medium of the individual, there may be expected and sought endless alterations not only, but progressions and developments of the most desirable kind, and glorious in magnitude.

At this juncture I venture upon your dispassionate, and, let me believe, unprejudiced faculties of feeling and judgment, another branch of this fruitful life-tree growing in the garden of thought. Considering, as philosophically established beyond reasonable disputation, that IDEAS are impersonal and everywhere-present principles — the life-essences universal of both Father and Mother, of God and Nature — we are authorized further to affirm, as logical, that man's spirit *is different* from its nerve-soul, both in its derivation and constitutional constituents.

Material or so-called imponderable elements, when perfectly attenuated and etherialized, become exquisitely volatile, and forthwith begin to rise out of all visible substances; these elements form that part of man's mentality which is very truly termed the "spiritual body" — the dress of the most interior and absolutely perfect essence — the SPIRIT itself. The innermost of man is, therefore, a self-intelligent and inter-coherent emanation of eternal elements (IDEAS) from the universal ocean of DIVINE LOVE and DIVINE WISDOM. The first is feminine; the second is masculine; and the two form in man, as they do without everywhere, a *perfect union*. This unity is indissoluble; it is, like the holy ingredients composing it, perfect and eternal. In the progress of time man may become perfect, then, "even as our Father who art in heaven [or harmony] is perfect" — that is, may become spiritual, free, and consciously true to the innermost and uppermost of his being — and no longer *physical*, in the sense of material abandonment, nor devoted, as some are, to the gratification of those avaricious wants which take their rise and proliferate themselves in the nerve-soul, between the bodily organization and the central spirit-

essence. At another time, and in another connection, we will further pursue this attractive theme.

Ideas being our subject, I proceed to set forth, in briefest terms, the effect of temperament upon the expression of integral truths. Temperament is phenomenal, an effect, not of the spirit-essence innermost, but of those etherialized elements which enter into and elaborate the spirit's "body," or nerve-soul. This *nervo-spiritus*, the intermediate river of life, is the causative fountain of temperament. But let me in this place once more urge the startling truth upon your attention, that this spiritual body, or present and future Dress of the SPIRIT innermost, is derived from the life-principles and vital dynamics *within* whatsoever substances or fluids man eats, drinks, or breathes. His foods yield imponderable elements of their own particular quality, so also with his beverages, and not less with the airs and abounding ethers that enter by means of inspiration. In fruits and grains and grasses, there is secretly dwelling one kind of nerve-soul ether; in berries and vegetables another; and still another in the solids of animal bodies which men prepare and consume. From these ponderable and external sources, man obtains the substantial habiliments which individualize his deeper existence in this sphere, and cover it in the next. Hence it is a matter of momentous consequence what kind and quantities of foods and fluids mankind eat and drink; for, as above stated, the "spiritual body" is thus derived, and its constituents must of necessity correspond to the nature and proportion of the material employed. Poets can not receive inspiration and write, if their nerve-soul is besmeared with elements or ethers extracted from a low and vulgar diet of pork and potatoes; neither can farmers plough, sow, reap, and perform their weighty and numerous offices in the field, if their nerve-souls are fragile by milk-eating as those of infants and idiots.

The physical body is elaborated and individualized and sustained by the intermediate spiritual organization. Ponderable bodies or

particles float in the stream and progressive tide of formative principles. The body outward and the nerve-spirit grow up together like the Siamese Twins. Each works for and upon the other, until the INNERMOST is perfectly individualized and separated from the universal ocean of Divine Essences; then the nerve-soul takes the reins of government, controls the heart and brain, the blood and nervo-muscular systems, and retains this distinction and mastery for years or centuries, or until the divinest, deepest, highest, ideal spirit-essence, is permitted to ascend the throne, and rule over "the kingdom of heaven which is within you." The spiritual organization, consequently, is a result of material refinement, the product of attenuated ethers, of electricities, of magnetisms, of vital dynamics, which, like animal powers and terrestrial principles, fill and thrill every atom of substance in the shoreless sea of infinitude. But, amid these terms and philosophical discriminations, let it be perpetually remembered that the most interior of man — his spirit *per se* — is an unparticled, indivisible, self-attractive, inter-magnetic, perfect, absolute, unprogressive *Essence*; a treasury of Ideas; a lake separated from the universal ocean of inter-intelligent Principles. Hence, also, let it be kept vividly in mind, as a rule of faith and practice all through this world, that, although men differ widely and antagonize extensively in the realm of phenomena and outward feeling, there is deepest in each a *fraternal or like essence* by virtue of which all strangers will one day become friends, all enemies eventual lovers, all slaves peers of masters, and all wanderers inmates of one ample home-world "beyond the clouds and beyond the tomb."

The foregoing apparent digression from the direct question of temperament on the expression of truth, will be pardoned, I am sure, when these preconsiderations are seen to be, as they really are, logically necessary to that which is to follow. It is owing to the contrariety of terrestrial causes that *the same essences* get into

shapes and combinations so many and dissimilar. Sea-breezes and land-breezes qualify temperament. Millions of minute causes—in themselves mere effects of deeper causes—mix with and form man's temperaments. The spherical form of the earth, which, being variously presented as it revolves to the sun's influence, results in different zones of temperature, and in different races of temperament. The lines of greatest terrestrial heat are constantly changing, owing to the elliptical motion of the sun, by which other modifications are made in the fluids and solids of man's body through the changes of forces within his nerve-spirit. Also may be observed the ceaseless variations of bodily conditions caused by the division of the globe into land and water, and day and night; the flowing of electrical currents from all centres of mineral deposit toward the northern focus, causing elevations and depressions in the nerve-forces, thereby modifying the tone of the stationary temperaments; and, lastly, as stated, the foods and drinks of various qualities and quantities, both of foreign and domestic growth and origin, all which, by operating within and upon the nerve-soul, affect and alter for good or for evil that arrangement of properties termed temperaments.

Temperament is the *bridge* between the interior and the world. The innermost essence must travel, during its rudimental period, over this strait and narrow way. Although with the most advanced and emancipated minds, the SPIRIT will sometimes o'erleap all bounds of bodily intrenchment—will rush with divine ecstacy into the empire of Ideal freedom, discarding all allegiance to time, temperament, or accidents of education—yet, in general experience, the Inner Life of man is manifested legitimately in accord with the inexorable laws of temperament, prepossessions, and presiding circumstances.

In harmony with this observation, it is natural to conclude that the difference between Zoroaster and Pythagoras—the unlikeness between Plato and Bacon, Homer and Milton—is just and only

that difference which is distinctly exhibited in their several temperaments. * Upon this law, and from these causes, Nimrod is a hunter, Daniel a prophet, Jehu a driver, Cyrus a conqueror, Socrates a teacher, Alcibiades a sensualist, and Shakespeare a poet. Each different person is by nature the same individual. Therefore, in the poet you may find the clown-element, in the philosopher something of the fool, in the civilizee a ground-swell of savagism, in the teacher the necessities of pupilage, in the warrior a lover of peace, in the sensualist a vein of that which is truly celestial and heavenly; and of all these, and of the whole world besides, I am philosophically authorized to say, "*Vice versâ.*" Some temperaments are propitious to an expression of the innate Idea and the form of Music; others favor the acquisition and pronunciation of the several forms of Language; still others make easy the ways of wisdom, and the propagation of a knowledge of the Sciences; but, amid the innumerable varieties of temperament, there is one combination which promotes *the declaration of Ideas in the Moral realm of human interest*, to which, and the prominent characters in history thus noted and accepted, I purpose to solicit the attention of your ablest thoughts.

In the religious department of human progress and prejudice, perhaps more vividly than in any other section of individual concern, we meet with wordy controversies and incompatibilities countless. Now I hold, as my past remarks set forth, that these differences are phenomenal and *not* essential; that, in shortest statement, all religious antagonisms are of and from *thoughts*, and not, of IDEAS! Orthodoxies and heterodoxies, beliefs and skepticisms, acceptances and repudiations, conservatives and reformers, trinitarians and unitarians, deists and atheists, *are at heart the same*, and are so inventoried by the recording angel in the heaven of destiny. It is my inspiration just now to exhibit the real affinities that lurk at the soul of all religious concernment; and, in addition, to demonstrate our leading proposition,

that in Principles or Ideas there is inherently neither progression nor retrogression, gain nor loss, degrees nor differences, but that all progress, all gain, all degrees, all differences, all newness, concussión, evolution, and development, are phenomenal and centrifugated by means of temperament from the absolute Ocean of unchangeable principles (Ideas), from which, by segregation and integrated individualization or detachment, man's innermost is derived and fixed for eternity.

BRAHMA, in the Pantheon of progress, is our first representative Idealist. In the mazy solitudes of Oriental antiquity, and in the subsequent traditions and mythology of Hindoo religionists, Brahma became inseparably identified and confounded with the Chief Deity in cosmogony. Analyzing the organization and spiritual contemplations, or individual thoughts, of this reformer and law-giver among the Aramco-Hindoo's, I find much of the best, the truest, and the wisest inspirations of eternal Truth. Some of his revelations do not suffer when placed in company with the best sayings in modern scriptures. The thoughts of Brahma, when viewed in the light of golden-skied Aurora, do not seem extravagant nor unnatural. They are fanciful and marvellously absurd only when contemplated and measured by the standard of feeling and utilitarianism so popular in modern Europe or young America.

Under the dreamful *afflatus* of eastern atmosphere and lotus-diets, Brahma's mind discerned, in the dim vista and vortex of matter, two formative personalities. They were friendly divinities, in fact; but, *practically*, their operations were positively antagonistic. Substance or Matter, being created by the original chief Deity, who was subsequently named Brahma, the opposing divinities commenced their dual labors. "*Preservation*" was a universal duty assigned to the god VISHNU; while to the god SIVA was apportioned the coextensive mission of "*Destruction*."

Decomposition, therefore, was balanced by fresh combinations. Innovation at one extreme, and renovation at the other. The gospel of inherent "Justice," or of natural and invariable compensation, was thus proclaimed. Brahminical speculations and mythologies and traditions clustered in rich profusion about this fundamental inspiration. The thoughts and sentimental extravagances of the original and subsequent disciples, are interesting and thrillingly suggestive. The lover and explorer of Occidental religion, if blest with a clear, unprejudiced eye, need but peruse the sacred Vedas of the learned Hindoos. This wonderful compilation of "thoughts" and traditions is equalled only by the "Sastras" and Shaster commentaries on the first collection, called Vedas. Protestant ignorance of the nineteenth century does not deter or intimidate the investigations of the truth-seeking and the free. The true reader of antiquity discovers the "footprints of the Creator" on the prolific temperament of the most ancient Chaldean, Hindoo, Assyrian, or Persian. "God is the only creator of all things," says the Brahminical book *Baghavat Gheeta*. "He is immaterial, above all human conception, invisible to every eye, eternal, omnipotent, knowing all things, and present everywhere. God is Brahma, a perfect sphere, without beginning or end." The true followers of this system are, or were, reserved and highly-brilliant scholars. Physicians of remotest antiquity, astronomers also, and many devout priests, were of this order. The centralization of interests and institutions that followed the fundamental Idea of Brahma, demonstrates the proposition that all institutions arise from systems or theories which originate from the few first "thoughts" that crystallize about some ONE IDEA. But we welcome this reformer to his place in the Pantheon of progress.

But, repudiating Brahma's *thoughts* and all the Hindoo institutions as unfit for modern digestion, I ask your spirit to feel the sweetness and ubiquitous congeniality of *his* and *their* central, darling Idea. "What was it?" you inquire. Answer: that in

all things, throughout the realms of mind or matter, *two opposing principles rule and work the same*. Who can reject this heart-begotten truth? Who can realize that it was perceived and received ages upon ages prior to the existence of Greece and Rome? An omnipresent duality of adequate and omniscient Divinities! The one positive, conservative, preservative, and feminine, by nature; the other a masculine force, equally intelligent and potential, disintegrating and distributing all things.

Now, let it be justly remarked and never forgotten, that all modern philosophical science and scientific religion perfectly substantiate this Brahminical inspirational Idea. No medical student can deny it, for it speaks from the *doubleness* of every bodily form and function. No chemical student can reject it, for it sweeps like an infallible principle through every solid and fluid, every compound and element, every force and substance, every acid and alkali, within the scope of his perceptions and demonstration. In short, the Hindoo Idea is neither eastern nor western; is not a growth of latitudes and zones and diets; but, divested of its multifarious oriental egotisms and local specialities, the Principle streams effulgently and impartially forth from every centre or SPIRIT toward every point in the boundless circumference!

BUDDA comes next upon the stage. He appeareth like a Luther among the priests and receivers of Brahma. He, too, spoke from the "delectable mountain" of inspiration and Ideas. His temperament and his *thoughts* corresponded, it is true; but they do not very deeply concern his posterity. Yet it is but just to mark the steps of his stupendous influence and valiant reform.

The faithful Brahmins held the Shaster and Vedas as sacred authorities, from heaven sent to the earth's inhabitants. Budda imperiously said, "I tell ye nay," and thus influenced vast numbers to reject the venerated volumes. The followers of Brahma believed in and committed most soul-revolting, bloody sacrifices.

Budda said, "The old deeds of darkness shall no more be done;" and his disciples refused to obey the supposed sacred commandments of Brahma, the great Creator of all things! The party distinctions and institutional castes, which came of Brahma's thoughts and systems, were uncompromisingly assailed and abolished by the courageous Budda. The divine Spirit, in the religion of this protestant Idealist in ancient Hindostan, swept through the Shoomadoo sanctuary, or temple of the images, like the summer wind that lovingly creeps from flower to flower. Budda's vehement invocation to the Holy Spirit in the air, and the belief which then prevailed respecting its manner of visitation, is somewhat suggestive of Bryant's call:—

"He hears me! See, on yonder woody ridge,
The pine is bending his proud top, and now
Among the nearer groves, chestnut and oak
Are tossing their green boughs about. He comes!
Lo! where the grassy meadow runs in waves!
The deep, distressful silence of the scene
Breaks up with mingling of unnumbered sounds
And universal motion. He is come,
Shaking a shower of blossoms from the shrubs,
And bearing on their fragrance; and he brings
Music of birds, and rustling of young boughs,
The sound of swaying branches, and the voice
Of distant waterfalls!"

Nothing is more sweet and soul-charming than Budda's vision of this Holy Spirit that visits Pagodas, and also the faithful people who, in silence and perfection of devotion, repair to the Shoomadoo and other great temples to worship. The ministers of the new dispensation—that is, the Buddistical priests of the last testament—were not only required to be as moral and just as the common people and believers, but far more: they were bound "*to celibacy and chastity, and, if married before their initiation, the marriage was dissolved. They must not do so much as touch a woman, or*

even a female infant, or any female animal."* This reference is for the purpose of developing the Idea, within the many useless "thoughts" and ordinances of Budda. It is the same impersonal, indwelling inspiration that cropped out in the words of another, in after ages: "Strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it." On this principle of strict devotion to spirit, crucifying and degrading the material form, the world has developed several classes of ascetics. While the IDEA itself is immortal and universal, and is the spiritual property of every man, the *thoughts* and actions of its many conscious receivers have been egotistic and absurd.

Although the Idea of perfect righteousness in one's allegiance and conduct to whatsoever is good, true, divine, and beautiful—to the pure, just, loving, wise, and merciful—is a principle of the SPIRIT, ever present and influential with the conscientious and poetical in religion, yet, when any one person or a company of persons accepts it as a rule of life, with the egotistic by-laws and provisions and prescriptions of the chieftain thereunto affixed, the result is short-sighted formalities and blind devotions. In proof of this, behold the Buddhists, both priests and the common people, at their long penalties and worshipful prayers. Because it is true that "Straight is the gate, and narrow is the way, which leadeth unto life," am I to assume as equally true Budda's propositions and "thoughts," respecting its application to my individuality, or the egotistic prescriptions of any other spiritual physician? Each, as an individual existence, must solve the divine riddle for himself faithfully and thoroughly—must take the jewel from its Hindoo setting, the diamond from the perturbed Ganges of specialities, place it upon your own breast, wherein by inheritance it secretly shines, let its full light fall upon the throne of Reason, and *then do what conscience orders*.

Buddhistical consecration and self-abnegation were not, as I am

* Vide Goodrich's History, p. 547.

perfectly aware by impression, more imperative and sacrificing to selfish interests than those of the antecedent Brahminical orders of religionists, against which, like Luther, the inspired Budda uplifted his mighty voice and fixed his wide-distributed power. The tedious devotions of the ancient Brahmins, their baptismal and parental sacrifices to the god of the Ganges, their loyal performances before the lifeless Krishna in the temples of Juggernaut, and beneath the ponderous wheels of other mighty images of creative power, the martyrdom by burning of beautiful and sacredly-related persons upon the blazing altar—all go to establish that the Brahminical religionists were ignorantly formal and in need of Reform; in short, that Budda was to Brahma what Jesus was to Moses, or Luther to Catholic Rome; and nothing is more palpable in the background of this history than that, just as Luther retained many opinions, and perpetuated, as sacred, certain ceremonies of the Papal development; or as Jesus nullified a few parts and endorsed more of the Mosaic dispensation and faith, so Budda rejected a great number of Brahma's doctrines and requisitions, but, at the same time, he adopted and enforced a greater list of the Hindoo faiths and forms as true and binding upon each priest and devotee. Yet, in one principle or impersonal IDEA, Budda was, in expression, *a new revelation*. All over the immeasurable universe, it is equally true—"Straight is the gate, and narrow is the way, that leadeth unto life," and no person ever attained "Life" upon any other or less imperative principle. No soul ever became self-possessed, and related consciously to its Infinite Parents in love and wisdom, on terms less or different. Therefore, as already urged, while we can not adopt the Hindoo crystalizations and egotistic orientalisms which enfold and linger about this TRUTH, we intuitively accept the IDEA itself; because, in short, it is an' element of all Spirit, and teaches the sovereign law of all youth. Hence, we welcome this reformer to the Pantheon of Progress.

SANCONIANTHON, another representative, is entitled to a position in our pantheon. He lived and wrote before Moses. An Assyrian by birth, a Phœnician by education, a Cosmologist by inspiration, and by IDEA our brother. Away over the stupendous arch-bridge of three thousand six hundred and thirty-two years we cast our fraternal eyes, and hail a loved member of our family—a man who, by virtue of organization and light inhaled from higher spheres, gave birth to that which is common to all humanity.

In the golden haze of his temperament, and through the alembic of his individuality, he saw and said that Creation is a result of two intelligent powers—Chacs and Zoroal, or Jehoi. In his cosmogony and theology, the Creator and sole preserver was Zoroal, who, before the event of Creation, meeting Chaos, entered into plans equally self-loving and intelligent. Respecting this part, his inspirations and thoughts were strictly egotistic and unimportant. "*The spirit of the air*," he said, "*fell in love with his own principles*;" the result being a vast Creation, teeming with every luxury, and surmounted with human intelligences as subjects, devotees, and darlings. This Assyrio-Phœnician was thus the medium of an impersonal Idea, namely: that the Cause of Phenomena is self-intelligent, self-loving, self-rewarded, absolute, unchangeable! Why attempt to reject this divine friend, this ever-uprising Principle of our deepest intuition, because we find it fixed in ante-Egyptian associations? Who can reject? Not a soul on earth! It is possible, I know, to shut one's eyes, and to close out, with what is repulsive, many variations of good and beauty; but it is not possible for Spirit to refuse the elements which inspire and determine its own peculiar individuality. For one, I extend to Sanconianthon the warm right-hand of fellowship. I give him joy of the Idea, well-born and healthy; but with his "thoughts," as he knows, I can realize and express almost no sympathy.

MOSES, and not his prototype, the fabled Bacchus, cometh next in order. Chronological researchers report his personal existence to have appeared thirty-four hundred and thirty years ago—back, far down, and behind the innumerable events to which we, as moderns, naturally cling and confess some sort of reverential relationship. Obscurity is thickly settled upon this man's history and writings. But, whether he lived, or did not, is no question of importance. That a system of cosmogony and a government of theocracy exist, and are termed "Mosaic," is a fact nowhere disputed. With the towering monuments and the frowning revealments of antiquity, therefore, we have just now nothing to do; only with the under-dwelling, initiative, golden Idea shrouded by the countless "thoughts" developed and projected at that period.

"*In the beginning*," he said, "*God created the heavens and the earth.*" This is the golden standard around which the Jews were influenced to congregate. Out of this everlasting rock flowed the well-spring of celestial waters. Jehoia, being sole creator and sole preserver, is sole authority. "Thou shalt have no other God!" Thoughts and theories, systems and institutions, rituals and ceremonials, devastations and despairing hearts, innumerable, have resulted from *the egotistic and local interpretations of this one Idea*. Priestly usurpations, national despoilment, and king-craftiness, have walked lustfully and ghastly under the misapprehensions of this glorious principle. Who can refuse friendship for the Mosaic IDEA? Who does, who can, dispute the proposition that all integrity, all allegiance, is unto the POWER which pervades, enlivens, governs, and sustains? How, when, or where, this allegiance should or *must be* realized and manifested, is a private question. Neither the meek Moses nor the faithful Jews have authority to say "Thus"—"Now"—"Here." My soul must be supreme authority in the angel-presence of this IDEA. And the same is *your* privilege, dear reader of these

words; for you, too, are a microcosm, "in little ALL the sphere," and contain the principle. It is a sublime necessity that, in the charmed circle of this mental independence, you must, sooner or later, express your apprehensions of the Idea in harmony with the sovereign dictation of private temperament. The moment you begin to *imitate* another's expression that moment you change from probity to perjury—renounce your legitimate life, manhood, and honesty—and become a poor, submissive slave of fashion, altogether weak, contemptible, hypocritical. Is not the statement that God is the Divine Necessity, to which we owe our being and destiny, a universal Truth? Is the conception peculiarly Jewish? Was it more true with Moses and the old Hebrews than with people antecedent or now living? The ten commandments! What are they? Personal by-laws, and egotistic institutions, and nothing more. Very good when elaborated, and for that period; but who can be at once Jewish and American, in the expression of his religion? No real, robust, honest mind. But every human mind, possessing, as it does, the IDEA of the Mosaic inspiration, can reject the form and yet ensure progress by independent obedience to the Principle. We, therefore, extend to Moses the right hand of fellowship, and regard him tenderly, and with gratitude, although not of our blood or age of the world. He lives in the Pantheon of Progress.

ZOROASTER, the second chronologically this side of Moses, stands truthfully and majestically in the pantheon of Ideas. Behold this spiritually-inspired One amid the hosts of Persian nobles! Twenty-four hundred and ninety years ago, our heathen (?) brother wrote and spoke. We read reverently, and listen to sentiments flushed with auroral brightness, and to words sweet with dulcet tenderness. Deliciously and gloriously did he proclaim and reform the Magian gospel. His personal accomplishments were positive and influential. In his doctrines, at

every point of his proposed reform, gleamed the glory of gold, the whiteness of silver, precious stones, and pearls of costliness and immortal beauty. · Odors and ointments, cinnamon and frankincense, wine and dainties, beasts, sheep, horses, and chariots, slaves of varied vesture, and fountains of music and garden of flowers, angels and satans, good and evil of earth and air, time, space, fate, and destiny—all these are furniture on exhibition, in the magical Crystal Palace of Zoroaster. Whether the holy and eternal city which John saw coming down out of heaven, prepared as a bride adorned for her husband, was taken from the visions of the Persian Reformer, or not, does not now concern us; but this is important that, between six and seven hundred years before lived the prophet of Patmos, Zoroaster described the residence of the glorious Ormuzd, that shone behind the sun, to be like jasper and clearer than the brightest crystal. The garnished foundations were there; the twelve zodiacal signs were there, as twelve pearly gates; the emerald, the chalcedony, the sapphire, the jasper, the chrysolite, the topaz, the beryl, the blazing amethyst, and other stones costly, blended with gold, and silver, and pearly beauties; and, as John himself says—"the city had no need of the sun, neither of the moon, to shine in it. And the gates of it shall not be shut at all by day, for there shall be no night there."

The materialism and objectivity of John's heavenly vision is pardoned on the ground of its figurative and emblematical correspondence. The same noble courtesy will, of course, be extended to the elder stranger, Zoroaster; for we are not the slaves of clime, country, or education. The Persian Reformer was a good student of the visible heavens; an astronomer, a believer in alchemy; a skilful magician, in the sense of understanding science in its elementary degrees, and knew something of what is now termed "Psychology." Add to these, his educational acquirements, and a susceptibility to inspiration from the upper worlds, and you

get a full conception of the external and inward facts of this person. In all countries, he was noted for his great purity, virtue, truthfulness, benevolence, prescience, humility, beauty, and healthfulness. The love of truth was said to beat like blood in the veins of this philosopher. He came as a sable Luther, a thunderbolt of reform, among the venerable Magians. The old fire-worshippers dated back to a lawgiver of remoter antiquity, also termed "Zoroaster;" from whom the eastern world obtained much of its mystical Zenda Vesta and other writings, setting forth thoughts and theories concerning fire and the sun. It is not possible, however, to get from Christian histories anything more than a prejudicial report. They look upon every inspired man, ancient or modern, not included by the Mosaic or Christian authorities of God's category, as a pagan, heathen, lie-maker, or infidel, unworthy of being even decently mentioned in the chapters of History.

The great, good God of Zoroaster, Ormuzd, was beautiful and magnificently circumstanced. His attributes, too, were exalted beyond conception. "Canst thou measure omnipotence? Canst thou conceive ubiquity?—which guideth the meanest reptile, and quickeneth the brightest seraph; which steereth the particle of dust, and commandeth the path of the comet?" No mind will affirmatively answer these questions. Baal was a subordinate power; so was Azazel, and Zimathus, and the invisible divinities of streams and mountains throughout Assyria, Chaldea, and all the sublime Orient. The majestic and all-reigning God was Ormuzd. He was unspeakably bright, pure, powerful, preservative, ever-present, and incorruptible. In Persian cosmogony this divinity, whose best emblem is Fire (even Moses saw him in the "*burning bush*"), was the chief creator and infinite preserver.

But, alas! like most other gods, he was not absolute in the exercise of the attribute called "omnipotence." Light he could not create, unless the condition of *darkness* pre-existed; neither could he create days, without permitting the existence and recurrence

of nights. Life was capable of incarnation only upon conditions ; such as matter, primates, passivity, and chemical affinities. Although Ormuzd was all peace, he could not prevent the causes which among men generated war. He was all health and contentment himself, but the lesser powers (earth's children) would contract disease, and made rapid advancement in corporeal wretchedness. Beholding all this, and contemplating with his infinite capacities the means of escape, Ormuzd first resolved to divide the physical world ; next, to classify the human family into men, good and evil ; and, lastly, to assign and designate the Under-world as a place of abode and government for that lawless leader of all earthly abominations, called "Ahriman."

Ahriman, being provided with a separate empire, became the everywhere-acknowledged antagonist and equal of Ormuzd. The operation of these naturally opposing supernatural powers, although having the same pure and divine origin, was terrific, by means of contrasting demonstrations. Thus : Sunshine, beauty, growth, harvests, wine, virtue, life, peace, love, grace, prosperity, wisdom, and innumerable other exceeding good gifts, came down out of the boundlessly-rich bosom of the all-powerful and heavenly Ormuzd ; while from the black and wretched kingdom of Ahriman, from the world of wild forces below all the mountains and beneath all the mighty rivers of earth, there came up diseases, wretchedness, death, adversity, vice, murder, war, hate, ignorance, and the multitudinous evils which beset the tortuous path of the distracted and wandering humanity. Sheep and goats, good and evil, virtue and vice, life and death, God and Satan, heaven and hell, were thus superstitiously conceived and placed in bold relief by the theosophical disclosures of the inspired Zoroaster. One feels to regret that the Persian reformer did not intelligently see, with the author of "Proverbial Philosophy," that "sin is an awful shadow, but it addeth new glory to the light. Sin is a black foil, but it setteth off the jewelry of heaven." As delineated by

the "thoughts" and temperament of Zoroaster, the character of Ahriman is not unlike that of the monster genii portrayed in the "Arabian Nights." He visited his nocturnal emissaries and underground agents, somewhat after the manner of volcanic eruptions and startling catastrophes. If the author of "Thaumatopsis" will pardon the employment of his words in this connection, I will appropriate his "Hurricane," in part, as descriptive of Ahriman's visitation to his darlings:—

"They darken fast; and the golden blaze
Of the sun is quenched in the lurid blaze,
And *he* sends through the shade a funeral ray
Of glare that is neither night nor day —
A beam that touches with the hues of death
The clouds above and the earth beneath!
To the covert glides the silent bird,
While the Hurricane's distant voice is heard,
Uplifted among the mountains round,
And the forests hear and answer the sound.

"He is come! he is come! Do ye not hear
His ample robes on the wind unrolled?
Giant of the air! we bid thee hail! —
How his gray skirts toss in the whirling gale!
How his huge and writhing arms are bent,
To clasp the zone of the firmament,
And fold at length, in their dark embrace,
From mountain to mountain the visible space!
And hark to the crashing, long and loud,
Of the chariot of God in the thunder-cloud!"

All this, and vastly more that might be written with reference to the doctrines of the East, serves to illustrate the specialities and personal thoughts of the good Zoroaster. "His religious system," says a modern historian, "has been considered the most perfect that was ever devised by unassisted human reason." Why any Christian should suppose Zoroaster's mind to have labored "unassisted," does not appear; but when we call to memory the

effect of hereditary and acquired prejudices, all *partialism and one-eyed observations are at once explained and excusable*. The truth is, the theology of the Persian is similar to that of popular colleges, viz.: personal devils, literal hells, suffering by fire after death, atonements, celebrations, faith, regeneration, resurrection, a day of judgment, and the final adjustment. These are cardinal points and fundamental events in the system of Zoroaster, whose reason is deemed "unassisted." Sad enough was it that his penetrations were not wholly independent of prevailing conceptions! He was, indeed, too much "assisted" by his organization and age, as Christians have been by their theological ancestors and teachings; and the result, in both branches of progress, is, little fruit but many thorns — quintillions of thoughts, personal and useless to the world, but of IDEAS the number is alarmingly limited.

Through the peculiar private conceptions and mystical statements of Zoroaster, however, there flows onward, like a golden river of life, an impersonal inspiration. His statement of it was, that in the far-off future ages, a "day" of trial and justification would dawn upon all parts of the universe. At the sound of the great trumpet, the dead in the earth, in the sea, in the realms of wretchedness, together with all abandoned genii, headed by their leader Ahriman, would ascend and congregate in the Court of the good god, Ormuzd. From this moment evil is at an end. The dominions of wickedness are transformed into blooming gardens. Death itself dies! Night is no more, for the Sun-god has prevailed in all places. Wildernesses blossom, War smoothes "his wrinkled front," and the world is regenerated. Ormuzd is triumphant! His pure, incorruptible, unchangeable LOVE, has at last melted its way into the core of Ahriman's soul, and the most evil being is consequently saved "with an everlasting salvation." All men, all spirits, angels, and seraphs, are redeemed and perfectly happy; and there is but ONE kingdom of Peace and Wisdom, and ORMUDZ is all in all.

Discarding this statement and its institutional surroundings, as the beautiful egotisms of the Reformer's own individuality and education, I inwardly look and detect the universal IDEA. What is it? Answer: "Overcome evil with good." To adopt Persian or Christian thought-crystallizations, respecting this inherent Truth or IDEA, would be a violation of one's own age and temperament. To baptize and term the "evil" Satan or Ahriman, and to call the "good" God or Ormuzd, is weakness and imitative folly. But it is sublime strength and wisdom to allow the principle, "Overcome evil with good," to flow up from within and over all one's relations to his fellow-men. Other Ideas there are in the system of Zoroaster—cosmological, ethical, and spiritual; but no living member of our race ever gave the one principle such sublime expression and eternal triumph. Let us, therefore, extend to this Persian brother our right hand. His sovereign IDEA will one day be developed in all spirit, and in all action also; for all principles are innate, and will grow powerful in due season.

CONFUCIUS, the Chinese law-giver, stands next in the rank and file of inspired minds. Of this distinguished personage very little is positively known. His reporters have been prejudiced writers. By the penetrations of psycho-clairvoyance—that power by which a human being can search the past and measure the character of individuals who once lived and performed on the world's capacious stage—CONFUCIUS is apprehended as among the first of Oriental teachers. Harmonious by physical inheritance, and blest with the crowning glory of a well-balanced spiritual constitution, open to the *mundi anima* on all sides, susceptible to inspirations which conducted sublimest revelations into his intellect, he walked and worked amid his countrymen like one having authority unassumed. The vast empire of China was *nothing* to Confucius when compared with a moral principle. The millions, although far from comprehending the purity, simplicity, and

sublimity of his oral addresses, stood ready at any moment to give him the highest seat of honor and glory within a people's power to confer. He was their intercessor, a power of persuasion between them and the unknown gods.

Confucius taught many things that can have application to himself only, and to those of his particular dispensation. Doctrines of transmigration, so common in the earlier ages of inspiration, were mixed up in his thoughts with many very expansive truths in psychological philosophy. My explanation of the prevalence of this singular belief is, that, in the ancient periods of human history, almost all inspiration was addressed to the posterior and side portions of the head—parts most developed, and therefore most impressible—giving the conviction which pervaded its receivers with all the mysterious force of inspiration, that the animal world is but the human world degraded for purposes of discipline and punishment. The universe of devils, consequently, was the biting and fighting animal kingdom. Hades was the nightly, Plutonian, Cerberian existence of human beings—in the form of flies, bats, dragons, scorpions, lizards, mice, frogs, tigers, bears, lions, horses, camels, elephants, &c., &c.; and so on, up and down the scale, in accordance with the depravity and magnitude of vices felt and crimes committed.

But Confucius must be visited and studied in the palace of his best presentation. What he taught as a moral or religious philosopher is worthy of all Christendom's attention. Read a few of his sayings:—

“The firmament is the most glorious work produced by the Great First Cause.

“What is called reason is properly an attribute of TIEN, the Supreme God. The light which he communicates to men is a participation of this reason. What is called reason in Tien is virtue in man, and when reduced to practice is called justice.

“To think that we have virtue, is to have very little of it.

Wisdom consists in being very humble, as if we were incapable of anything; yet ardent, as if we could do all.

“When thou art in the secret places of thy house, do not say, ‘None seeth me,’ for there is an Intelligent Spirit who seeth all. The Supreme pierces into the recesses of the heart, as light penetrates into a dark room. We must endeavor to be in harmony with his light, like a musical instrument perfectly attuned.

“Mankind, overwhelmed with afflictions, seem to doubt of Providence; but when the hour of executing his decrees shall come, none can resist him. He will then show that when he punished he was just and good, and that he was never actuated by vengeance or hatred.

“How vast is the power of spirits! An ocean of invisible Intelligences surround us everywhere. If you look for them, you can not see them. If you listen, you can not hear them. Identified with the substance of all things, they can not be separated from it.

“He who knows right principles is not equal to him who loves them.

“There are four rules, according to which a perfect man ought to square himself:

“1. He ought to practise, in respect of his father, what he requires from his son.

“2. In the service of the state, he ought to show the same fidelity which he demands of those who are under him.

“3. He must act, in respect of his elder brother, after the same manner he would that his younger brother should act toward himself.

“4. He ought to behave himself toward his friends as he desires his friends should carry themselves toward him.

“Afflict not thyself because thou art not promoted to grandeur and public dignities; rather grieve that thou art not, perhaps, adorned with those virtues that might render thee worthy of being advanced.

"The good man employs himself only with virtue, the bad only with his riches. The first continually thinks upon the good and interest of the state; but the last has other cares, he only thinks on what concerns himself.

"Do unto another what you would he should do unto you, and do not unto another what you would not should be done unto you. Thou only needest this law alone; it is the foundation and principle of all the rest."

From the under-drift of this man's written inspirations we extract the impersonal principle—the crystalline *nucleus* around which all his great teachings gladly assembled—viz., that CHARITY IS FRATERNAL JUSTICE. Equality of favors and equitable enjoyments—an equilibrium of rights, duties, and privileges—was his effulgent gospel. Boundless charity was his constant theme, unrestricted benevolence toward each person in every station; and no emperor of celestial China, however powerful, has dared to deny or remain indifferent to Confucius's doctrines, although every ruler has signally failed to embody and practise them. The universally-unheeded Golden Rule, "Whatsoever ye would that men should do to you, do ye even so to them," was simply natural to the spirit of the ancient Confucius. Loving one's friends, and hating one's enemies, was a barbarous proverb, and received no favor from our Chinese moralist. The spirit-land warmed his spirit. He everywhere taught that "the sun rose on the evil and on the good;" that bountiful blessings were for all, and should be equally bestowed on mankind: therefore, that no man is justified in returning evil for evil, but good only under all circumstances and to all humanity.

But we do not need this man's personal interpretations. Our own is our own. The animating and pivotal idea is common property. It is not Jewish, Japanese, Chinese, Buddian, nor Christian; no worshipper of idols, no stickler for deified chieftains, has any exclusive right to the principle; because *no* Idea

can be originated, being an inherent attribute of immortal Spirit. But the "thoughts," the theories, the institutions, the by-laws, and regulations, creeds, and despotisms, by which we find the principle surrounded; such is the person's property. "Fraternal Justice," the golden rule of equality or charity, was the Idea of Confucius. Millions of other good sayings emanated from his uncivilized (?) and barbarian soul; but the greatest of all, the pivot upon which all the other excellences balanced and revolved, was this golden shaft with its diamond point, the IDEA of *Justice to the neighbor at whatever cost*. Great God, we thank thee for Confucius! The sunlight of thy eternal Spirit didst shine through him upon the Mongolians, upon their golden fleece of silk every year, upon the vast fields of butterflies and flowers, upon the flowing rivers of every clime in the East; wherefore do we extend, all the way over the spanning ages, our heart-warmed right hand to Confucius, and hail him with the celestial title of "brother." Thereby do we acknowledge, on bended knees, thy Fatherhood as equal to our Mother; from whom we derived fraternal affection universal, and thus "the Brotherhood of Man."

PYTHAGORAS, of the sacred Samos, was formed by love and the spirit of beauty. Not long after Confucius, this inspirational person became the greatest among living men. We speed over the long stretch of ages, twenty-three hundred and eighty-three years, to where this divine genius first pressed the ground — five hundred and twenty-four years before the commencement of the Christian era.

Temperamental specialities are, in this person, far more congenial. What sublime stability of character, and suavity, and strength, and healthfulness, and simplicity, and profundity! How I love to attend this man's educational classes! His knowledge of the Chaldeans, Hindoos, and of the Magian doctrines of Persia, does not dilute his private inspirations. The ancient songs of

gods fail in description of Pythagoras. His great earnest prophetic eyes "dismounted the highest star." Earth, Air, Fire, and Water—he was master of these elements. He saw deeper knew more than they, and so revealed their best secrets. With what religious veneration does each philosophical student gaze upon his master. But the master enslaves no mind. What divine friendship! The teacher is unselfishly lost in celestial Truth, which, by being communicated to the disciple, delivers him over to the largest liberty. No frowning dogmatism is known in the school of Pythagoras. Each mind is graciously introduced to itself, whereupon the divine usher departs for a walk.

Ideas within ideas, wheels within wheels, heart within heart! Something of Assyrian discovery is here, of the Egyptians here is something; and I behold in Pythagoras the first great *eclectic* philosopher on earth. He was too vast for Samos, too universal for patriotism, too truthful for selfish promotions, too large for any one age, too full for any isolated birth, and was too wise for a circumscribed origin. The blood of whole epochs beat like truth in his veins; and, swayed intellectually by this feeling, he gave systematic thought and statement to his "Pre-existence." Would that he had been profounder and more philosophical in his analysis. But why complain? Pythagoras was a master in synthesis. He gathered largely, and appropriated gracefully. Metempsychosis, or the science of pre-existence, was to his spirit what a cradle is to an infant. He was contained by it, and dreamily soothed, but not inflated and flattered. His followers affirmed of him a divine origin; that a certain celestial love-spirit, one of the gods supernaturally joining with the terrestrial mother, produced this golden-haired worker of moral miracles. But the philosopher of himself affirmed, and conscientiously believed, that he could remember for certain that he was the son of Mercury, and that he was known as Ætholides in the first incarnation; subsequently, in another appearance, he thought that he was Euphorbus, and

was killed at the siege of Troy; next, by a third incarnation, he became Hermortimus, at which time, as he supposed he could easily recollect, he entered the Temple of Apollo; then he was reproduced in the form of a fisherman named Delos; lastly, he was no other than the many-minded Pythagoras.

Let us graciously pardon the reminiscences and other personalities of this idealist, excuse the eccentricities of his synthesis, and dive beneath to the impersonal principle. He had the power of psycho-intuition, as I perceive, and the self-intelligent attribute of knowing more than a world of books could impart. But, although this power was adequate and available in a thousand directions toward the surface of his existence, the faculty failed when put to the test of self-examination and deliverance. The logician was psychological and truthful in general, until his own experience became the problem; then the error and defeat were only in conception and statement; for is it not true, that, by inheritance, a single human spirit is an abridged edition of the entire universe? We have worked at this question, and our answer is delivered — namely, that each contains, in focal concentration, the attributes of all. In IDEAS, it will be remembered, there is neither loss nor gain, time nor space, ignorance nor progression; consequently, when one human being comes to realize the unutterable opulence of his spirit, and gives revelations therefrom to others equally wealthy, but who yet remain unconscious, the receivers *feel a congenial response* up-gushing from the recesses of their long-silent minds. But the revelator, as in the case of Jesus, may fail in self-investigation; the solution of his own experience falling amazingly short of the wisdom evolved at other points. So with Pythagoras, as I measure him; he dropped into superstition, *by thoughts*, at the moment when self-solution was attempted. His IDEA of metempsychosis, then, was simply the intuition of the impersonal and ubiquitous nature of inter-intelligent principles; of which all SPIRIT is essentially constituted

As a religious teacher, the eclectic Samonian was subsequently influential. Upon this branch of human concern, his *thoughts* were many, incorruptible, but Oriental in statement and adaptation. His wisdom was pleasant, and his ways peaceful, to this extent, viz.: "War should be made only against five things: 1, Disease of the body; 2, Ignorance of mind; 3, Passions of the heart; 4, Sedition of cities; 5, Discord of families." But we must contemplate his cosmological revealments, in order to obtain a glimpse of his central IDEA; for we have not yet seen more than its auroral glimmerings and corruscations. Delivering himself of thoughts and systematic conceptions of creation, he said: "The universe is a divine harp. It was made in imitation of the lyre. The celestial spheres are musical in their motions; they emit melodious sounds as they roll through the abyss." Here, therefore, is the Pythagorean IDEA — to wit, the DIVINITY OF HARMONY! In accordance therewith, all his disciples were educated in music. The last sound at night was music, and music was the first sound in the early morn. Harmony of body and harmony of mind, therefore, was the logical prescription. We reject the "ways and means;" the thoughts, as a whole, also, and almost all the diverse conceptions of Pythagoras; but for the IDEA we experience perfect sympathy, shout *Amen!* a thousand times, and welcome the stranger heartily as our "Brother." His organization was most *fitted* to express the IDEA that "Harmony is universal;" and for this expression he will be immortally enshrined and throned in the Pantheon of humanity.

SOCRATES, the man who marketed his best thoughts, was influenced by one central inspiration. Traditional history is overflowing with anecdotes of this plain personage. Go back over the mystical river of Time, and you will stop at the birth of this opulent spirit, twenty-three hundred and twenty-nine years ago, or four hundred and seventy years prior to the Christian dispen-

sation. A wondrously-endowed intelligence ! The morning stars dim their golden glory, and they sing a new song, in the presence of this human sun. What metaphysical scope it was that could penetrate the meaning and extent of impalpable principles ! Grecian philosophy was spiritualized by Socrates ; and yet, so great was he, that “the common people heard him gladly ;” for his language and illustrations, of mighty and sublime Truths, were attractively simple and comprehensible.

It would be profitable to attend the oral addresses, the market-place sermons, of this ancient brother ; but our object, in this chapter, does not demand that we should give audience. Allusion has been made to this man's *thoughts* in other volumes. Of the Supreme Intelligence, he affirmed propositions and elaborately discoursed the same as Brahma, as Buddha, as Zoroaster, as Moses, as Jesus, and many others of antiquity, viz. : a personal Being as Creator and Preserver ; the author of all truth, virtue, and goodness. His views of death were cheerful and philosophic ; and did not, in substance, differ from beliefs among the intelligent. But we seek his chief principle ; the *IDEA* ; that for which all his thoughts and conversations yielded constant service. Here it is : “GOODNESS IS THE ONLY HAPPINESS.”

Supreme virtue ! Integrity, regardless of circumstances, was his gospel. Happiness is an effect, of which *goodness* is the only possible cause. The possibility of happiness without virtue (goodness) was stoutly denied by Socrates. Sophistical reasoners could not bear the blaze of his logic ; all the burnished mirrors of his mind he focalized upon their craftiness. By the strength of his satire, the depth of his irony, the palpability of his affirmations, and the elevation of his principles, the sophistry of accomplished logicians and wealthy sensualists in Greece was swept from the field of controversy. Envy, malice, treachery, misrepresentation — “lying,” in short — dislocated this man's position with the people's appreciation. Martyrdom — crucifixion — death —

apotheosis — followed each other in rapid succession. His crime was, “too far in advance of popular prejudices — too free from superstition to suit the polytheists — too much truth, in a word, to meet the conscious wants of his day and audience.” Glorious monotheist, truly inspired deist as he was, with the sovereign principle, “Happiness comes of Goodness only.” Accept our grateful offering, O Socrates ! We plant thee upon the pedestal of REFORM. Against the vast background of Oriental ignorance, black as Plutonian perdition, we contemplate thy personal work, thy thoughts, thy debates, and robust sentiments ; but most of all, divested of specialities and clustering expressions, we behold, and, by intuition, accept your central IDEA. Welcome, Brother, to the vast temple of human progress.

PLATO, the interiorly-inspired mind, comes next upon the stage, four hundred and twenty-eight years anterior to Jesus, or twenty-two hundred and eighty-seven years ago. It is, perhaps, impossible to write any new thing of this royal Prince of Principles. My acquaintance with him is but just born, as it were yesterday ; yet I have a world of revelations. In this personage I find new complications of translatable thought. His mysticism and over-folding vagaries no longer afflict my judgment. Reason was adequate to transcribe Plato’s transcendentalisms only after it had probed the master’s multitudinous idiosyncracies, and so reached the “key” to his every private room, the central IDEA, to which all his profusion of intellectual wealth bows, as a mighty conqueror kneels before the throne of some mightier power.

Plato’s pure thought and systematic writings betray unutterable fullness and scholarship. But how obscure and how painfully perplexing his propositions until you detect the dominant principle. If I were permitted fully to express my impression of Plato’s secret Idea, I would say, “All things came from inward fountains of Causation.” In other words, “Forms are incarnations of intel-

ligent Forces." Ideas, intelligent principles, antedate all manifestations. Matter follows the lead of invisible causes, which are, *per se et inter se*, self-conscious and divine in quality. In his ethnological and cosmological revelations, as in every metaphysical theme like that of spirit and immortality, this erudite Prince of Grecian Philosophers sets forth the pivotal inspiration of his soul.

What living mind can decline this proposition? Not one! I care not whether he be wise or foolish, intuitive or merely logical — whether German, English, French, Italian, Mexican, or American — the integral elements of spirit will ever respond to their inherent IDEAS, no matter when uttered, in what connection, or by whom. Anaxagoras, five hundred years before the Christian era, anticipated the popular theology, by proclaiming the active agency of an individual God in the creation of all things. Within the misshapen drapery, or behind this mask of phraseology, we perceive the Platonic Idea — the archetypal existence of Divine forces. "God is before all things," said the Apostle to the gentiles, "and in Him all things consist." Plato and Paul taught the *same* doctrine, in very dissimilar terms; the first as a psychophilosopher, the latter as a religionist of the zealous and sacrificial school.

The spiritual origin of all things was uppermost in all Plato's thoughts. This doctrine, when presented, was ambiguity itself; yet, as it seems to me, nothing in the universe is less obscure. Just before me is a full-blossomed tree — wondrous appearance! Whence this rosy phenomenon? What do these flowers signify? A million things, perhaps; but one thing certain, they portend *fruit*. A few brief weeks, then, and these flowers will have been displaced by the effects and bodies they signify. Begin with this fruition, therefore, and inductively with Bacon the English philosopher, trace effect to cause, down, within, under, out of sight, beyond chemistry, finer than love, sublimer than poetry, holier

than the spoken word of Wisdom, to the core of the visible tree. Then you Platonize — the fruit takes you to flowers and buds; buds refer you back to blossoms and leaves; leaves, to twigs and boughs; boughs, to limbs and branches from the main column; the trunk and body, to the sprangling roots beneath the soil; the roots, to the envelopment of the seed; the seed, to its engermated forces invisible; and these impregnated forces, within the germ or cell, refer to — what, O reader? O Platonic reasoner, whither goest thou? The pink-robed tree is no mystery? Neither is Plato, nor I, nor the air we breathe; *but the phenomenon*, so simple and unambiguous, *is at core a spirit!* An IDEA is within the delicate forces which clothe the minute atoms of the germ. The growth of this tree is not zig-zag, hap-hazard, idiotic, and accidental. It is as philosophical as Plato was, at every stage of its development — its gradual, unspasmodic, symmetrical incoming and forth-putting — how wisely obedient and spiritually graceful! Why does it not turn coquette, or capricious with the indwelling ethers of chaos, or alter the style of its life, and bring out fruit different from the germ-idea? Because, simply, as Plato affirmed, *the form is subject to the intelligent Force*; the divine, pre-existent IDEA is master of ceremonies at every feast of material manifestation.

Planting himself intuitionally and intelligently upon this central principle, Plato could always talk sublimely and reason profoundly. Gracefulness and dignified youth ever attended upon him, like the gods of Samos or of Grecian skies, and his pupils were sanctified and saved by the angel of his presence. He was Socrates over again, with a strong infusion of the divine Pythagoras, and no man was ever so nearly every other man. Standing at the *spiritual centre*, like Joseph's middle sheaf of wheat, how could he do otherwise than touch the surface at nearly all points? His mind grasped the divine "key" to infinite treasures of thought. What wonder that the best scholars, now living, find a

master in Plato? They are outward and inductive; while he was deductive and interior. His was a great woman-spirit in the flower of Humanity, attracting and appropriating the fertilizing pollen from the masculine stamens, which stood up so high and proud around him. All the physical universe was less than his mind, because it apperceived the IDEA-germinal-principle at the heart of matter. When Plato told a fable it forthwith became a visible reality, yet every known reality he transformed into fable; that is, into new relations which put forth fresh leaves of beauty and significance. Plato related that Gyges, of the Sydian race, wore a ring; the stone of which, when turned toward him, rendered him invisible, so that he had the advantage of seeing others without being seen himself; and that, by means of this ring, with the concurrence of the Sydian queen, he deprived Candaules of his wife and throne. Homer, Hesiod, Herodotus, and other historians, told this fable as a literal truth. But only Plato, with his central IDEA of spiritual insight and force, saw that the ring signified that Gyges used all the tricks and stratagems, which the world calls refined and subtle policy, which penetrated the secrets of others without revealing the motives and objects that lurked behind his conduct.

Plato was, organizationally, a Greek, however, and had the temperamental specialities of that age and people. His individualisms are doubtless interesting to the lover of private interpretations. What he thought of the "New Republic" is of little value. High walls are built between ruler and the ruled, between the wise and the thoughtless, and other anti-republican theories are given as verities that can be of no earthly service, except to Plato himself. To him they were as essential as handles to hoes or tongues to wagons. With your particular personal apprehensions of principles, Oh, Plato! we will have, perhaps, very little or nothing to do; your diversal statements are beautiful, it is true, and your phraseology is as sweet and pure as

celestial flowers; but we receive you, nobleman and prince of Grecian teachers! for the impersonality and eternity of your chief IDEA: that "all things came from spiritual fountains of self-conscious causation." The Pantheon of human progress is open to thee, brother! enter, and receive the admiration and gratitude of the world.

ARISTOTLE, forty-four years after Plato, or twenty-two hundred and forty-three years from present date, comes upon the platform as next in order. At the very commencement let it be said of this so-called philosopher, that my impressions are singularly unpleasant. Perhaps no ancient mind of great knowledge and intellectual industry was more *intensely* conscious of himself as a teacher. Some persons deem this *feeling* inseparable from genius. [I do not.] Aristotle resolved upon two ends, viz: "totality" and "infallibility." He set out with the intense ambition of comprehending the *whole* of created phenomena; and, in addition, to give an *infallible* explanation of them; so that from his postulates and amplifications there could be no possible variation with truth. My repellant impressions of this personage flow from a natural-born dislike of this intense self-importance, which I find in the intellectual constitution of this really great philosopher.

Aristotle taught substantially the hermetrical doctrines of force and substance. The connection, subtle and etherial, between elements and bodies, was, in his theory, considered the effect of spontaneous sympathy. Moisture and the elements (or forces) meeting and reciprocating, resulted in the formation of animate forms. Life and animation, everywhere represented by generation and proliferation, effectuated from this moisture and these elements. Alchemy was a strong ingredient of this philosophy. The soils and metals and salts formed the foundation walls, while the edifice came from the operation of subtler principles inherent

with the ponderables. Into the bleak, wide world, in quaintly wrought expressions, this writer sent forth his profundities. The adamantine walls of ignorance he broke against like a furious billow from the ocean of thought; and he filled with awe and admiration thousands who came from afar to study in his temple of knowledge. In science, he was truly a wise systematizer and a delightful expounder. He wrote well on ethical questions, was exemplary in his private life, and had great influence upon legislative minds.

Absolute truthfulness, however, was his positive determination. Infallibility was his burning pride. His positiveness and dogmatism, consequently, were remarkable; so much was this true, that his disciples obtained the belief that progression or variation, outside of the Aristotlean system, was absolutely impossible, nay, absurd. They said, "He has so written," or "so taught us," and his pupils, therefore, merely labored to comprehend their master, and not to differ, but to inculcate his thoughts and enforce his principles. On the other hand, the pupils of Pythagoras were lifted to the golden realm of boundless freedom. They were compelled by the eclectic generalizations of the master to be large-minded and wisely-independent. Aristotle entrapped and enslaved every student in his academy. He insisted, with overbearing positiveness, upon the exact and immutable truthfulness of his statements. His dogmatic affirmations exceeded those of every other individualized teacher of philosophy. And I refer to this because it was, notwithstanding his multitudinous writings and teachings, his central or predominating IDEA.

Some may not consider *infallibility of mind* an "idea;" but, upon due reflection, I think it will be so received. [I refer the reader to first section, in this volume, entitled "A Truthful Mind," for further confirmatory remarks.] Boswell's well-read Life of Johnson contains the doctor's opinion on this head. He gave a very earnest recommendation of what he himself practised with

the utmost conscientiousness: "I mean," says the biographer, "a strict attention to truth, even in the most minute particulars." Accustom your children constantly to this: "if a thing happened at one window, and they, when relating it, say that it happened at another, do not let it pass, but instantly check them—for you do not know where deviation from truth will end." Our lively hostess, whose fancy was impatient of the rein, fidgeted at this, and ventured to say, "Nay, this is too much. If Mr. Johnson should forbid me to drink tea, I would comply, as I should feel the restraint only twice a day; but little variations in narrative must happen a thousand times a day, if one is not perpetually watching." "Well, madam," Johnson replied, "and you *ought* to be perpetually watching. It is more from carelessness about truth than from intentional lying, that there is so much falsehood in the world." In his review of Dr. Warton's essay on the writings and genius of Pope, Johnson says: "Nothing but experience could evince the frequency of false information, or enable any man to conceive that so many groundless reports should be propagated, as every man of eminence may hear of himself. Some relate what they think as what they know; some men of confused memories and habitual inaccuracy, ascribe to one man what belongs to another; and some talk on without thought or care." Had Johnson lived to read "what Sir John Hawkins and Mrs. Pioggi had related concerning himself," says Boswell, "how much would he have found his observation illustrated. He was indeed, so much impressed with the prevalence of falsehood, voluntary or unintentional, that I never knew any person who, upon hearing an extraordinary circumstance told, discovered more of the *incredulus odi*. He would say, with a significant look and decisive tone, 'It is not so. Do not tell this again.' He inculcated upon all his friends the importance of perpetual vigilance against the slightest degrees of falsehood; the effect of which, as Sir Joshua Reynolds observed to me, has been, that all who were

of *his school* are distinguished for a love of the truth and accuracy, which they would not have possessed, in the same degree, if they had not been acquainted with Johnson."

With Aristotle, this love of truth and accuracy was exercised mainly in the direction of doctrinal postulates. His conception of a teacher was embraced by the word "infallibility." To question his positions, and to seek to invalidate principles assumed by him as absolute truth, was to insult the teacher's majestic prerogative. But who does not perceive that, within this egotistical garb and imperative application, there is a great IDEA sublimely flowing? It is, briefly, the desire to be in statement—*what the spirit is in fact*—"absolutely infallible." The impersonal principle is associated, in too many instances, with the private ambition of a teacher or chieftain; in which case, the followers became mere slaves of specialities, opinions, and institutions, and possess only the zeal of partisans and defenders of the blocked-out and infallible creed. But, so far as one's self-hood is involved, it is of the holiest importance that the IDEA of Aristotle, "absolute truthfulness," should be the sole effort and perpetual prayer. In this light, repelling his personal dogmatisms and thoughts, we behold and welcome another "brother" in our Pantheon.

EPICURUS, who appeared two thousand two hundred and one years ago, or three hundred and forty-two years before the Christian Era, is the next chronologically to demand an audience. This man's teachings are carelessly and culpably confounded by the Christian world with those of sensualists and gluttons. A gormand at the table, and one who indulges unrestrained by his animal passions, is frequently termed "an epicure;" than which no falsehood is more ignorant and shameful. The truth is, the world is indebted to this philosopher for some of its sublimest lessons. He taught "temperance in all things," and urged the finest love of truth and virtue. His cosmological revelations

may be found in the majestic flow of the epic by the talented Lucretius, in which the "fortuitous concourse of atoms" is presented with much strength and plausibility.

Epicurus was what I should term an enthusiast; yet he was neither chilled by skepticism nor fevered by fanaticism. And unto many just such enthusiasts the world is deeply indebted for its every great enterprise and success. History's every alcove and niche is occupied with the image of some person, lit up by the divine inspiration that flowed like a silvery pool about the consecrated soul. Upon the earnest and spiritual mind of Epicurus, the phenomenal world was permitted to make its own translations. He did neither close out its attractions like a skeptic, nor allow its allurements to consume him like a fanatic. With what unflinching zeal did he study the divine laws, which, obeyed, yield the blessed repose of the righteous!

The first and last necessity is eating. The animated world is unceasingly eating and digesting itself. None could see this truth clearly but our enthusiast; who, discovering the unexceptionableness of the natural law, proceeded to the work of adaptation. Ocean, lake, streamlet, was separately interrogated. How much delicious food do you contain? What are your preparations? When should man partake? In like manner, did the enthusiast peregrinate through Nature's empire, fixing his chemical eye upon plant, and shrub, and berry, and vine—asking every creeping thing, and the animal creation, also, "What can you do for man?" And such truths as the angels sent! Sea, earth, and air, were overflowing and heavily-laden with countless means of happiness. "The whole was a cupboard of food or cabinet of pleasure." Life must not be sacrificed by man, for thereby would he defeat the end sought. Man's fine love of life, must save him from taking life. In the world of fruit, berries, vines, flowers, herbs, grains, grasses, could be found all proper food for "bodily ease and mental tranquillity." Behold the en

thusiast ! classifying man's senses to be gratified at the table. All dishes must be beautifully prepared and disposed to woo and win the sense of sight ; the assembled articles must give off odors harmoniously blended, to delight and cultivate the sense of smell ; and each substance must balance with every other in point of flavor to meet the natural demands of taste ; otherwise, the entertainment is shorn of its virtue to bless and tranquilize the soul. Nutrition is left to the bodily genius, for from *one substance* twenty differently constituted men will (without any knowledge of organic chemistry) extract as many different qualities of nourishment. As, for example, ten prisoners fed for years on potatoes, bread, and water, will obtain out of such diet the necessary properties to maintain every possible shade of hair, eyes, skin, temperament, feeling, and thought ! Hence, our eating enthusiast did not probe the infallible chemistries of the visceral empire. His inspiration was to reveal objects, odors, flavors, pleasures ; and thereby elevate man above the brute world in all, even the least, demands of his organism.

But, lo ! the fanatic in eating appears ! Miserably hot with gluttonous debauchery. He has feasted upon a thousand deaths. Belshazzar's court fed on fish of every type, birds of every flight, brutes of every clime, and added thereto each finer luxury known in the catalogue of the temperate Epicurus. The fanatical Nero concerted ridiculous excesses of profligacy with articles of food, so multitudinous and extravagant, that a thousand families were, for three days, well-nigh famishing. The Greek nobility and pet exclusives were all fanatical in matters pertaining to diet. They allowed themselves to know no bounds to bodily indulgence. Pictures, music, and dancing—in all hot countries or with fanatical natures—were blended barbarously with feasting the physical desire for nourishment. “Bodily ease and mental tranquillity” are luxuries unknown to the fanatics. They overload and burn with disease—when,

Behold the skeptics! A shivering group of acid ghouls at their scanty board, eating the coarsest, crudest, meanest stuff; not because of poverty in purse, remember; but because of a sour contemptuousness toward those who have perhaps overdone the pleasures of alimentation. The skeptics have studied chemistry. The mark of utilitarian nutrition is fixed: Bread, milk, bran, turnips, onions, potatoes, apples, yield so much starch, so much sugar, so much nitrogen, so much nutriment. *Enough! To live is the end of eating; not to be pleased and made better with objects, odors, flavors.* Therefore, welcome a few articles of food in violation of every fine sensibility. Stuff in and masticate the crudest forms of eatables—bad-cooking, bad-looking, bad-smelling, bad-tasting, and worse-feeling—down with them lustily; and then, between your headaches and gastric spasms, pride yourself upon virtues and temperance not possessed by any student in the gastronomic school of Epicurus! Let it be perpetually remembered to the credit of this apostle of alimentation and-vitativeness with temperance, that, in his religious system, eating was a “sacramental” process, and not a physical indulgence merely, as the ignorant allege.

Hence, Epicurus shall have our fraternal admiration, for his genius not only, but for his central IDEA so pure and beautiful, that “temperance in all things” giveth into man’s possession the whole universe, whereby his soul is saved and not lost. The healthy soul enjoyeth all things. “Bodily ease and mental tranquillity” is the effect of the practised gospel of our inspired enthusiast.

JESUS, eighteen hundred and fifty-nine years ago, or four hundred and twenty years after Plato, comes next in order. So much has been preached, written, and published, concerning this spiritual personage, that there is hardly another syllable remaining to be added. The slender-bodied, the constitutionally sensitive and

desponding, the endlessly imaginative and truly devout, with the unbalanced temperament and susceptible of brain—those, in short, who, not feeling well in their interior natures, consciously “need a physician” to think and heal for them—such have discerned what they deem most infallible internal evidence that JESUS is wholly what the most extravagant teacher of pulpit theology claims. Unlike Pythagoras, this master does not (if the expositions of “orthodox” ministers—his modern pupils—are reliable interpretations) leave any perfectly safe liberty to the individual. The intensity and interiority of the student’s admiration and adoration of the Teacher, do away with every shred of individual and self-helping progress. In fact, the school of Jesus does not admit of moral freedom except with enormous risks and apprehensions of endless mischief. You are made of necessity to realize a spiritual boundary to your “free agency.” *Believe, or be damned*, is the fatal word to the consternated nations; and the various degrees of your helplessness, interior worthlessness, glowing wickedness, and dazzling rebelliousness, remain to you as the symptoms of your disease, demonstrating the vital need of *this particular physician*, to the exclusion and discouragement of all other teachers and saviours of men.

Partisanship is natural to partialists. The effect is philosophically related to its cause; but I do not *admire* it on that score: we simply admit the relationship, and *deplore* it. The great-minded receivers of Brahma, as the sole creator and preserver, did not, in the stupendous heights of their superstition, exceed the Christian devotee in the way of partialistic manifestations. The venerable and reverential Hindoos lifted up their holy hands and voices in terms of unmeasured eulogy and gratitude. *He was so good, so merciful, so just, so all-powerful, and surpassingly beautiful*; and, in the ceaselessness and grandeur of his bountiful flowings forth, how condescendingly and affectionately did he vouchsafe the incarnation of Krishna! This *part* of the divine consti-

tution made, or was to make, more than one advent to man. He was finally to come on a pale horse, bringing the jurisprudential keys to every human grave or living breast, and "settle" the affairs of the entire world. The Buddhists did not much improve upon their predecessors and contemporaries in this particular. The same one-eyed contemplations, the demisemiquaver eulogies, the unreasoning pronouncements of merit and mercifulness, were characteristic of Buddhists also. Passing rapidly over Confucius, and Pythagoras, and Zoroaster—whose respective followers indulged in similar extravagances of eulogy and worship—let us come to the school of JESUS, and listen to clerical enunciations and eulogies upon the Master.

One noble-built and imaginative scholar in this school, speaking of Jesus, says: "The teaching of the New Testament is, that this princely and divine Being, who is lifted up to an inconceivable height of excellence, from which all things that are noble and good did proceed, *epitomizes in himself all those qualities* which, in fragmentary and scattered states among rare and great souls on earth, *excite our most enthusiastic admiration*. He who unites in himself *all these*, is One that, of his own nature and choice, is perpetually beholding us with such intimate tenderness and emotion, that our own life is, as it were, re-written, re-registered in his own sympathetic feeling.

"When the French government," continues this eloquent eulogist with a good digestion, "took steps to adorn the Academy of Design in Paris, they gave to Delaroche the painting of that picture which has now become world-renowned, called 'The Hemisphere,' in which, in some seventy or eighty figures, he grouped around an imaginary Art Tribunal all the architects, sculptors, engravers, and painters, both of the ancient and modern world. Now, imagine a *larger* court than this, and that in some vast area you had gathered together all the great souls that have adorned human life, and made the world rich from the beginning—all

great thinkers ; all great legislators, commencing with the greatest, Moses ; all great poets, who stand next to the legislators, as orderers of the people's light ; all great diplomatists ; all great philosophers ; all men who have had a deep insight into Nature ; all men of great bounty, and benevolence, and liberality ; all men of princely wealth ; all men eminent as artists ; all noted scholars ; all men, of every age and class, who have risen so high, that their names have come down to us in history—imagine that you had gathered together such an assembly of men, and that each one was full of exquisite consciousness and susceptibility, as regards the speciality in which he excelled, so that Michael Angelo had a full consciousness of all those wonderful combinations which populated his mind ; so that Raphael had a full consciousness of all those sweet and exquisite conceptions which presented themselves to his interior vision ; so that all that Murillo saw, and all that Claude fancied, and all that every other artist who had become eminent had ever conceived, should stand forth in them with exquisite living sensibility—imagine that you had gathered such an assembly, and then bring down, from the highest point of heaven, THIS CHRIST, and let him stand in the crowd, in which are found all the great men of every age and nation, and let one after another go and speak to him, each of *the thing* which is most to him ; and, one by one, as they speak to him, let them find that all of thought which they possess is his thought, that all of conception which they have is his conception, that all of sensibility and taste which they are conscious belong to their being are his sensibility and taste ; let them find that he is familiar with everything in which they have stood pre-eminent ; let the poet find that, as compared with Christ, he is a prattling child ; let the sculptor find that, as compared with Christ, he is but an unbegin artist ; let the orator find that his words, in comparison with those of Christ, fall paralyzed upon his lips—and they would, every one of them, bow before him, and say, ‘Never man spake like this man!’ The

architect, the sculptor, the painter, the poet, the orator, the philosopher, the geologist, the conchologist—every man in his own specialty; he that has ransacked the world on this line of beauty, or on this particular power; he that has explored Nature on this range of colors; they who have produced works of art that have challenged the admiration of populous multitudes; they who have moved masses with their eloquence; they who have soared any whither in the field of knowledge, or science, or art—these would each say, instantly, ‘I am but a spark, and here is the great glowing soul out of which I flew as a mere spark;’ and the thought which would occupy the mind would be—‘Were all of us gathered and tempered into one great experience, melted into one living thing, we would still be less than nothing in the presence of this majesty of excellence, that includes everything in heaven, and all that can be on earth, and out of whom sprang everything that is, and everything that has been,’ and the universal acknowledgment would be, ‘In thee we live, and move, and have our being.’”*

The reader will pardon this lengthy extract. It should go forth with on record as the last and best burst of deification in the school of Jesus; and it is questionable whether any generalization from the pulpit will ever exceed this, either in breadth of conception or profundity of error. Mount *Ætna* need not blaze again, for the “*Plymouth*” pulpit hath a thousand times more volcanic fire—and smoke, too—and can supply the necessary elements of terrestrial and aerial equilibrium. *Vesuvius* may be discharged. The eloquence of Roman Catholic bishops is eternally eclipsed. They need no longer explore Greek lexicons and Latin dictionaries for words wherewith to exalt and flatter the intuitive youth of Nazareth; and other imaginative scholars in this school, where the pupil is lost in the Teacher, may be spared the timeworn eulogies on the Son of Joseph and Mary; for the whole is written that can be written, and every word is spoken that need be uttered, to accomplish a world’s redemption.

* Report of Henry Ward Beecher’s sermon for May 1, 1859.

Ye populous Spheres of Light! can ye tell us when our world will be rid of such eloquent mischief? When will our brave-hearted and inspired favorites ascend to the heights of infallible Reason in matters of righteousness and eternity? Here is a strong-bodied and vigorous-spirited teacher of New Testament doctrines, as much (if not more) in servitude to the *thoughts* and *specialities* of his Master as was ever a disciple of Brahma to his, and we weary with this sublime and perpetuated sickness! Each man's incarnation is "the epitome" of every thing and virtue. Jesus spit on clay first, and then laid it on the blind man's eyes, just as any plain oriental physician would and did for certain diseases of the eye, but the *cure* is counted "a miracle." Solon detected treachery in the heart of Pisistratus anterior to the traitor's own thought and consciousness of the mischief, all which was very *sagacious*; but when Jesus reads the same in the bosom of his friend Judas, it is of course "a miracle." Tacitus foresaw and described the decline and downfall of the Roman empire, and published it in a volume, full five hundred years before the events literally happened, and a few persons wonder at the historian's power to forecast the future of a people; and that is all for him: but Jesus discerned the decline and destruction of Jerusalem not long in advance of the facts, therefore we are called upon to marvel at this transcendent vision of a god, and call it "a miracle." "The world is over-full of these inconsistencies. Let us have done with them. Every devotee has an "Incarnation," at which you can look from opposite sides; in front you see the god-side of your man, and behind you see the man-side of your god. The "divine" and "human" natures of Brahma, of Krishna, of Budda, of Zoroaster, of Pythagoras, of Jesus, and of—all the favorite "incarnations." The story is oriental, and worn out; yet the *idea* within it is immortally useful—as we shall see in the dissection of the Apostle Paul.

Of the several reported speeches and fragmentary discourses of

*Jesus, together with the interpolated statements of diverse trials and miracles, too little is really known for any honest man to affirm anything as positively "true." Possibility and (in the light of modern facts) "probability" are alone predicable of this personage and history. His thoughts, too, were his own, and without fitness for others of different temperament and mission. "Blessed are the poor in spirit," is a thought, not an idea, because it is local both in its origin and application. What kind and quantity of spiritual poverty would be a "blessing," is left to the imagination of a minister, layman, or commentator. Did he mean "poor" in the intellect, in the moral organs, or in one's semi-intellectual and social faculties? And after you find the *kind* of poverty here recommended, will you report the "amount" which is required to obtain "the kingdom of heaven?" "Blessed are they that mourn," is another special personal conviction, presented with all the importance of a principle everywhere applicable, and leaves the devotee destitute in a knowledge of how *much* mourning is needful, and for *what*? Whether for loss of family, or property, or health, or mental capacity, or sadness and sorrow for something entirely different, is all uncertain, like the "blessing" which is to result from it. "Take no thought for the morrow," is another special inspiration, applicable to the individual who felt its force and expressed it; and yet that same person is said to have added, "every one that heareth these sayings of mine, and doeth them not, shall be" like the poor man's unfounded house — "great was the fall of it." Notwithstanding all this, however, Jesus himself took "thought for the morrow," in a hundred different instances, addressed the burden of his doctrine to the "future" well-doing and existence of the people, and could not have done anything, or had anything with which to clothe his person or to eat, unless some worldly-minded persons had taken judicious "thought" for the future or next day's food, and drink, and shelter, and raiment.*

Temperamental peculiarities, however, need not concern us. It is enough that the Nazarene had IDEAS beneath his sayings and labors as a philanthropist. "Blessed are the pure in heart," is more than a thought; it is a sublime and incontrovertible principle; an IDEA, in short, which rises over all countries and boundaries of time, and fits instantly every human spirit. This is the first great positive principle in the mind of this Reformer. "The light of the body is the eye; if therefore, thine eye be single, thy whole body shall be full of light," is a less terse expression of the same IDEA. "Be ye therefore perfect, even as your Father which is in heaven is perfect," is the same principle still less terse in affirmation, but more thrillingly brilliant as a holy and sublime possibility to human nature.

The next IDEA of immortal fullness running through this Reformer's sayings and conduct is, "Whatsoever ye would that men should do to you, do ye even so to them." Confucius, it is true, had this Idea — this imperishable "word of God," and evangel, from the ceaselessly flowing depths of pure spirit — in his sovereign law of justice. But Jesus gave the strongest, freshest, best expression to it. He said and exemplified it over and again. It perpetually welled over the brim of his large spirit, which was so truly adapted to feel and affirm it. This IDEA of universal goodness, of unbounded charity, was the sublime burden of his golden inspiration. It dominated his every emotion, and was present, like a redemptive principle, at every juncture of his brief labor for humanity. This and the afore-mentioned principle, were the only IDEAS I can discover in the forth-puttings of Jesus. Of necessity, he possessed and realized the force and interiority of other Ideas, in common with the several personages already presented; but this one with two branches, namely, "Universal Purity," and "Universal Charity," was the twin angel of eternal beauty that sat within and preached from the temple of his presence.

Our definition of thoughts and conceptions, as distinguished from

the purity, dignity, and universality of Ideas, should be in this connection remembered. No religious system is a stronger exemplification of promoting and expanding thoughts (which were of local origin and personal application) into the sphere and important majesty of eternal principles. Jesus, like every other very fully inspired spirit, put personality largely into his religious compound. His charity was transparent, comprehensive, undeniable, and overmastering. The other side was eclipsed. The infernal assemblages in the Hades of Greece, the wrath and quarterless vengeance that burned in the amphitheatres of Persian romance under the world, did not much possess his feeling nor sway the balance of his judgment; yet, upon a closely-drawn line of penetrative and dispassionate analysis, his teachings too transparently demonstrate "the age" in which he lived, "the society" in which he moved, and the special "inspirations" in which he had his being. It is true that Jesus did not adopt the Zoroasterian nor Chaldean systematizations, not even the contemporaneous phraseology of the Greek poets; but that his *conceptions* of present life and *thoughts* of future being were identical with those of these three different ranks, can not, by any educated mind, be honestly denied. The birds of evil omen, the bats and owls, and slimy scorpions, the putrid atmosphere and parched deserts, bleak and bloody cellars, and bottomless pools of tumultuous fires, filled with countless myriads of incorrigible wretches, once sons of women and beloved as human beings on earth — of all these specialities of pre-existing and contemporaneous theological systems, Jesus said almost nothing positively. Nevertheless, as the Christian, by his sad-heartedness and dolorous apprehensions well knows, the Master did not fail to uncover "the lake of fire;" did not omit to mention "the outer and utter worlds of darkness, where there would be weeping and wailing and gnashing of teeth;" nor the "day of judgment;" nor the "resurrection of the dead," and "the devil," as God's implacable enemy; all of which *conceptions* and

thoughts were strictly Chaldean, Syrian, Persian, and Grecian (to some extent, as in the *Inferno* of Dante), and were, as Josephus historically affirms, acceptable in part by the Essenes, and more largely by the Pharisees, which were the two most learned and respectable sects among the Jews before Jesus, about whom the historian is made to say, almost precisely in his own quaint phraseology, but a very few sentences. Neither did Jesus differ much from the wise and harmonious Essenes in his by-laws and spiritual precepts. That sect was anti-marriage (except for the world's people), advocated virtue as the cause of health, was orderly and industrious, held "all things [worldly goods] in common," like the apostles, and not only believed and talked familiarly with spirits departed, but the head men of that exclusive denomination were accredited seers into human nature's secrets, good physicians, and reliable prophets, even among the disbelieving and the ungodly.

The protest hereby declared to all men, when concentrated and condensed within a few paragraphs, is, that millions have accepted Jesus not as an "elder Brother," and a member of the family of demigods, who ever and anon delegate to the working and thoughtless multitude a personage of great endowment and vast wisdom — all which would come within the definition of righteousness, and the principle of eternal progression — but, on the contrary, that Jesus has been apprehended and outrageously martyred as *the sacrifice* of the Infinite Mind, a lamb slain upon the bloody altar for human benefit, a debt-payer of that which he did not owe, suffering for gigantic and innumerable sins he never committed, transforming to angels of heaven great world-worn sinners because they "believed on him and were baptized," and a mountainous mass of other absurdities and heathenish contradictions. • What a world of imitators! If your favorite God and adored Messiah — be he Zoroaster, Pythagoras, Plato, Jesus, Mahomet, Budda, Krishna, or Brahma — does, or is reported by certain supposed witnesses •

have done, a deed of private worth, you must set up an imitation with great pomp and circumstance! If he ate and drank in a certain manner, *so must you*; if he waded into a river, and was baptized by a superintendent appointed to the office, *so must you*, for you are only good at mimicry and crouching imitation; if he prayed in a certain manner, *so must you*; if he walked, and conversed, and did his work for the world in a particular style, *so must you*; for you think that you are and have nothing else of more importance than this shallow faculty of mistaking some leader as Master, whose ways you are bound to adore and imitate.

It is against this abominable habit of yours that this protest is positively entered. You mis-educate the simple, make popular the most worthless imitative services, and sow the seeds of theological stupidity (and cupidity not less) all over the social soil. Suppose Zoroaster did wear a flowing robe of purple trimmed with gold, bedecked with costly diamonds, surmounted with jeweled emblems and symbols of his faith and messiahship, *must you do the same?* Suppose Mahomet did live in a forest cave six months, eating only the wild fruit and berries that grew near his hermitage, *must you do so?* Suppose Jesus did go into the wilderness, and live sequestered there for forty days, or that he felt moved to the baptismal ceremony, and to break bread and drink wine just before his retirement from this sphere of existence, *must you do and feel the same?* Can you not discriminate now and for ever between the IDEAS of a teacher and his private personalities and particularities of temperament? His ways are not as yours, because he and you are two different individuals, living within a very different age, and enveloped by a different circle of circumstances. Yea, let the word go forth that a protest is hereby declared against any imitation, except where it is consistent and coincident with the nature you possess; and equally against the wholesale deification of any personage, save the Father-Spirit who does not ask this involuntary acknowledgment and lip-service of any living creature.

Popular mythology (commonly termed "theology") was gestated, born, cradled, sent to school, and eventually became a favorite among many people, in a land and atmosphere where every temperament was hereditarily warm, sensuous, dreamy, warful, mystical, and powerfully enthusiastic. The very respirable air of that age and clime was humid with vaporish imaginations, grotesque and gigantic; and traditional legends, big with nocturnal fears and undisciplined marvelousness, floated over the engorged intelligence of that era, as clouds sail between the gorgeous landscape and the sun-sphere of the fearful distance. "The spiritual life of the Hindoo," says Rhode, very truly, "expresses itself in genuine poetic forms. The distinguishing characteristic of his temperament is the predominance of the imagination over the reason—a direct *contrast* with the modern European state of mind, whose general character appears in the predominance of the reason over the imagination." I should substitute "judgment" for the word *reason*; because the latter is a *development of man's total being*, a perfect balance and wisdom attainment, which, unfortunately, has not yet happened to any earthly people; while *judgment*, which is educational and wholly the result of accumulative experience, like any acquired power or remembered habit, can be truthfully affirmed of the European and other unimpassioned nations. The judgment declares to us what is true, according to the iron laws of thought and individual (not intuitional) experience; while imagination addresses "sense and feeling, the sentiments of wonder, reverence, the desire for grand and beautiful forms."

With this definition, we ask, as did a late writer in the Christian Examiner: "Is it strange that symbols which had their origin in Persia, Egypt, or Palestine—that allegories and emblems which bloomed in the fancy of ancient Alexander—should be *meaningless* to the practical understanding of England or America? The Churches in which they found favor were Churches

of the Orient—churches in Asia Minor, Macedonia, and Syria, in Phœnicia, Arabia, Palestine, Egypt, and Mesopotamia, in Thrace, Achaia, and Epirus, where the prevailing temper was warm, enthusiastic, mystical, and sensuous. This question puts the knife inward to the core! The essence of the substance is reached by such penetration, and the result is—IDEAS (or principles) are eliminated and disengaged from the Alpine pile of worthless personalities which cluster and cling with loving attachment round about them.

“Universal Purity” is the leading aspirational IDEA of Jesus; then comes, as by a logical sequence of intuition, his other golden branch, “Universal Charity.” Whatsoever he individually thought, conceived, suggested, instituted, or abolished, besides the disintegration of this one immutable PRINCIPLE, is interesting and, perchance, valuable, as hints and examples, but nothing more. Each man’s organizational experiences are *his individual guide*, and that guiding sun can not be made to shine on all alike. Because, as each soul’s experience is essentially and beneficially his own—the private ladder by which the person eventually climbs to the bosom of his Infinite Parents—so is it impossible in justice and progress to impose that experience as gospel upon another, and then compel him to work and ascend by that borrowed manner.

PAUL, the apostle and believer, comes next in this review of the rank and file, and walks involuntarily into his place within the Pantheon of progress. Few words are required concerning this brave propagandist and martyr, for the civilized parts of earth are teeming with salaried eulogists and competent pulpit expounders. What Paul says is esteemed as of deepest moment by millions who do not yet interiorly know themselves.

The best preventive of superstition is *Wisdom*. If you would become acquainted with your only Saviour, and have anxiety to

fall affectionately and confidingly at his feet, go into the presence of *Wisdom*. The most radiant angel in the chamber of the soul is *Wisdom*. His glory gleams through the infinite Palace of Truth. His young, unimpassioned bosom burns only with the immortal fires of love divine, and the voice of his words blends with the star-cadence of immensity, the bewildering music whereof surmounts the ever-upswelling crests of the eternal ocean of Principles, and fills the hushed and listening universe of intelligences with joy, and hope, and aspirations unutterable. If you want and *need* authority, as you surely do, make haste to the temple of *Wisdom*. The truths of his understanding are everywhere operative and gracefully applicable to your every necessity. A song of joy ascends from the hosts who, dwelling in the eternal summer-land of life, bow evermore to his unrevokable authority. Wisdom (not Paul) teaches fixed principles. Wisdom's child is manful and serene, firm and faithful, "bolder than lions, confident and strong, never doubts its birth-right to be blest, dreads no evil while it does no wrong, . . . simply courageous and sublimely just."

The character of Paul is not the question. What did he teach? Of what did he write the most? Of all his beautiful injunctions and religious suggestions, which sentences contained *the cause* of his zeal and the secret of his enthusiasm? For, at the spiritual heart of the "Apostle to the Gentiles," there was something pivotal and precious, a holy truth enshrined as God is in the core of everything, and we ask to behold it. The apostle's epistle to the Hebrews (from the first to the fifth chapters) contains the sublime essence for which we yearn. "Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. . . . What is man that thou art mindful of him? or the Son of Man that thou visitest him? . . . Thou crownedest him [Jesus] with glory and honor. . . . Thou hast put all things in subjection under his feet. . . . We see Jesus,

who was made a little lower than the angels for the suffering of death, crowned with glory and honor. . . . For verily he took not on him the nature of angels; but he took on him the seed of Abraham. . . . Seeing then that we have a great HIGH PRIEST, that is passed into the heavens, JESUS, THE SON OF GOD, let us hold fast our profession; for we have not a HIGH PRIEST which can not be touched with the feeling of our infirmities; but was at all points tempted as we are, *yet without sin.*" There are other more laconic statements in Paul's letters, and other words, also, that, perhaps, more fully convey his sovereign inspiration, but I select the foregoing as the finest generalization.

Like an elm in deep summer-time, the glory of the landscape, the shelter of the weary, bending earthward with the weight of its wealth and graceful gratitude, and not because of weakness or unworthiness; so does this gorgeous worker in God's vineyard appear, when seen against the oriental sky within the confused and obscure history of his period and mission. Mixed and inter-penetrated with a thousand good maxims and spiritual rules of life, you will ever and anon observe Paul's chief conception, his master-principle, his one all-momentous IDEA, cropping and leafing out, bearing beauty at all points, like the overhanging branches from the elm-tree stock. It was simply "The Incarnation." God, a personal, and, therefore, not an infinite intelligence, "was made flesh and dwelt among men. . . . Jesus Christ, the only begotten Son, which is in the bosom of the Father."* Paul was inspired by this great principle—the enfleshed manifestation of the Eternal Mind. He saw the overwhelming mercy and the affectionate condescension of Jehovah, the sublime grandeur of the drama of Moses, the memorable and reverential wonders of the tragedy of a world's possible salvation through Jesus, *the incarnate God.* This central truth, in Paul's spirit, went

"Unto the Rock sublime

Where halts above the Eternal Sea, the shuddering child of time."

* See John i, 14-18.

As will be seen, by reading another chapter in this volume, Paul's hope and philosophy of immortal life rested upon his belief and veneration for the incarnation of Jesus. This was his central IDEA. Other ideas he had, in common with hundreds of contemporary minds, but this one sat like a king among them all, their lord and master. "Faith in the after existence," says Feuerbach, "is faith in present existence made actual." Of the apostle this was most perfectly true. His judgment was Jewish, demanded palpable experience, optical and auditorial demonstrations, and the appearance and wonderful signs of Jesus gave his mind ample and blissful satisfaction. Paul was so grateful for the sensuous manifestation of God! Not being of a spiritual temperament, but wholly matter-of-fact, as Jews all are, he could not believe in theory without what he deemed authentic and demonstrable miracles. Having once accepted the facts as genuine evidences that the HIGH PRIEST, JESUS, was an INCARNATION of the veritable God of Abraham, the apostle became unbounded in belief, unrestrained in gratitude, marvellously zealous, and, in all things, a different and a better man, except, perhaps, a few Jewish prejudices in favor of circumcision, and against the public administration of the gospel by women. But to this prejudice we may reply, as one did to the anti-matter philosopher of modern years: "If Bishop Berkeley says there is no matter, it is no matter what Bishop Berkeley says." Reid's "common sense" will appear. "Intuitive Reason," as defined by Emanuel Kant, can not be repressed. "Truth is mighty," therefore superstition, with its darling "error," can live only for a time.

Corroborations abundant there are, that ideas respond lovingly to ideas, just as cause and effect throw their waves upon each other in the boundless sea of matter; so, therefore, it is true that the rippling surges of one individual spirit do telegraph themselves upon every other spirit in the course of ages. Buddistic conceptions, as garments of integral ideas, come out purely in

Paul. The capacity and interiority of his spirit lifted him to a spiritual eminence where the echoes of an elder experience resounded in him like the unequivocal conversations of angels. The quality of IDEAS is conceivable only by and through themselves. It is impossible for *thought* to conceive of the impersonal *perfections, the fullness, and the divine ubiquity, of IDEAS*. The whole of any principle is an Idea; a thought is but a part—the most inconsiderable ripple of the infinite sea. But thoughts telegraph to each other, also; but only as cliff answers cliff, when awakened by summer thunder. Echoes of the weeping waterfall answer back to their source, as birds take silence, for a moment, to get a return song from the responsive glens around; even so, in the full sea of the infinite Father and Mother, whose essential being are immortal IDEAS; inter-intelligent and omnipresent, do individual spirits, while bathing, ignorantly or wisely, hear repeated over and again on earth their own emotions and private experiences. The flowing abundance is cheered by itself; as the healthy heart takes joy in throbbing to and fro the crimson fluid of its own life.

Thus with the gentile Apostle. He flung back upon the open canvass of human biography the very *thoughts* as truths which he repudiated as errors in foreign forms of religious experience. Justification by faith was a great thought with Paul, for “works” were of the Abrahamic order, and did not avail much of glory and honor. “Incarnation,” however, was the good man’s IDEA; his *thought* was, that Jesus was the “only-begotten Son,” and the only possible physical embodiment.

That the Idea of “Incarnation” is of universal consciousness and application, is proved by the universality and applicability of the belief in the world. Every nook of history is adorned with some *incarnated* deity. The wildest tribes have emblematic gods. The sentiment that the Creator and Preserver has vouchsafed himself in human form for human good, is boundless as the prin-

Oples of feeling and judgment. This is the Idea. But the "thought" is, that each manifestation is supernatural and unearthly; and with the *thought* comes the error. The followers of Brahma, of Budda, of Pythagoras, of Jesus, like Paul, planted themselves and all their hopes of eternity upon the conception of a particular, special demonstration. The early students of Pythagoras put unquestioning faith in metempsychosis—in a mutational immortality of personal experience—solely because their master solemnly imagined and affirmed of himself this sublime pilgrimage. Paul's whole soul went down on its knees before the altar of a *special* Incarnation. Jesus was *his* "High Priest," *his* help on earth, *his* life in heaven, *his* judge through eternity. Herein we behold the man's *thoughts* and temperament.

Take the IDEA, let the apostle's idiosyncracies and expositions remain as phenomenal of himself, and see how abundant it is! Nothing Godless! At the swaying of this principle, all parts of Nature open like flowers plenarily animated with the Father's life. The round globe is full of fruitage. Its every seed is *an incarnated principle*! Apples are as good as angels in quality of life; all preferences, and the grand glory, only come of quantity. The rippling waves of all animation come ashore silvered with the sheen of endless prayers. Yesterday I thought, with Paul, that God was hidden from me except through the medium of a particular "Jesus," and all at once I beheld immeasurable quantities of worthlessness in every direction. Of the swarming millions that had lived, are now on earth, and will be, only a poor group here and there felt any "faith" adequate to the imperative demand. Death and destruction, like the demons of universal despair, went arm-in-arm into every part of the world. Gloom and dimmed glory filled the whole land with suffocating clouds. Amid all I tried to behold the great mercy and wisdom of "Our Father"—to be thankful for love I did not behold, and for knowledge I did not possess. Presently, as I walked the fields, the

curtain was lifted mountain-high. "Incarnation" of an Infinite Father was nowhere particular. His manifestations in material organizations and in combinations were like Himself impersonal. The sun shone with a thousand-fold more splendor. The wave of barbarism had rolled away. My whole spirit breathed from the roots of the superanimal consciousness. Like a rose I felt glad in the sunlight, and my thoughts swept like uncaged birds through the fragrant air. Mysterious beauty held me as by a psychological spell. Every tree from top to germ was a divine image; it was just so much *true incarnation* of the Infinite Duality. Animals, insects, creeping things, no longer offended and detracted from my soul's dignity and happiness. My fellow-men all were unfallen demigods. I beheld their spiritual interiority, their susceptibility to the common Divinity. The imbecile child, the unfortunate one, was on its way to something wise and useful. The poor in almshouses were destined to endless riches. The imprisoned and down-trodden would be set free in the gradual course of unchangeable progress. And all things had changed, or were becoming new!

Returning to Paul, my soul was moved with renewed strength to repel his specialities of thought and doctrine; but in the inextinguishable light of REASON I contemplated his central IDEA, "The Incarnation," discovered that it was mine integrally, and natural to all spirits, and at once accepted the Apostle as a brother in the exploration and declaration of Principles.

ORIGEN, who lived and worked about sixteen hundred and twenty-nine years ago, or two hundred and thirty years after JESUS, next claims attention. Polytheistic idolatry and image-worship were the theology and religious expression of Judea at the time of ORIGEN, the Greek. Syria on the north, Egypt on the south, Arabia on the east, and Phœnicia on the west—all shared in the so-called heathenisms or pagan forms of spiritual

conception and worship. Ptolemy, Josephus, Tacitus, Strabo, Pliny, and many Arabian, Greek, and Roman writers and historians, are marked as *pagan, Jewish, or unconverted members of the boundless family*. Origen was a convert from paganism, and with much zeal and ability worked upon the problems of scriptural literature. Modern readers of ecclesiastical history neglect the ancient writings, except as they come by quotations and notations through later penmen, Tertullian, Eusebius, and Jerome. The records of these historians are deemed by popular Christians as worthy of entire acceptance. Perhaps, excepting the Bible, no greater authorities upon antiquity are known among supernaturalists of the present age. These authorities quote historical matters from heathen writers, the Jews and Arabians, whenever such *data* coincide with their particular, darling dogmas; otherwise, they reject the elder histories and facts as fraught with natural falsehoods perpetrated by the enemies of the special "Incarnation," who were idolaters and old dispensationists.

By the recommended writings of the Christian world—Tertullian, Eusebius, Jerome, and others of Roman belief—you can obtain knowledge of intense persecution suffered by the ancient or early believers in Jesus. The terrible and unprincipled Nero joined the "respectable" mob who hated and afflicted the first Christians. He invented falsehoods, and alleged against Christians that they set the city of Rome on fire; and, upon this false accusation, great numbers of them were exquisitely punished. Pontius Pilate was a Roman procurator, in the reign of Tiberius, at the time when Jesus was martyred for his belief and principles. The destruction of the leader was by the barbarians (that is, the learned, popular, proud, and respectable) considered equal to an instantaneous crushing of every individual Christian. "For the present," says a historian, "this pernicious superstition [Christianity] was in part suppressed, but it broke out again, not only over Judea, whence this mischief first sprang, but in the city of Rome also,

whither do run from every quarter, and make a noise, all the shameful and flagrant enormities." I quote this to let modern "respectable Christians" behold what the intelligent of early days *said of their religious ancestors.*

*From the force of historical attestations and accredited data, it is reasonable to believe that, in a not very populous country, there were many openly-avowed receivers of Christianity toward the close of the second century. When the proconsul of Bythinia, Pliny, wrote to the heathen of power, Trajan, he is quoted as follows: "I have never been present at the examination of the Christians, on which account I am unacquainted with what uses to be inquired into, and what, and how far, they use to be punished. . . . Whether there is not a distinction to be made between ages? . . . Whether there be not some room for pardon on repentance? Whether it be not an advantage to one that had been a Christian, that he hath forsaken Christianity? Whether the mere name [Christian, remember, not "spiritualist"], without any crime besides, or the crimes adhering to that name ["Christian"], are to be punished?" All this was written and transpiring about one hundred and fifteen years after Jesus. The reply of Trajan, to the proconsul Pliny, is thus quoted: "You have taken the method which you ought in examining the causes of those that had been accused as Christians. . . . The people are not to be sought for, but if they be accused, and convicted, they are to be punished: but with this caution—*that he who *denies* himself to be a Christian, and makes it plain that *he is not so*, by supplicating to *our gods*, although he had been so formerly, may be allowed pardon on his repentance. As for libels sent without an author, they ought to have no place in any accusation whatsoever, for that would be a thing of ill example." Modern Christians who, from the proud summits of their present authority and respectability, join the mad-dog howl upon the track of "Spiritualists," should cast an eye, now and then, upon the position their ancestors once

occupied with reference to the "respectable" of early centuries. Cotton Mather, the New-England Trajan, and other Christians of the Nero stamp, at Salem, Massachusetts, not long ago, accused *and persecuted, and finally put to death, numbers whose only crime was, an experience which the Bible-receivers did not deem godly!* The early Christians were scorned, and suffered over and again, for that *name* merely; and many times, after they had recanted, and returned to the worship of popular gods, yet they were pursued and put shamefully to the suffering of death.*

In addition to the above reasons for quoting historical matters, there is another which has a direct bearing upon the personage under investigation. Among the educated pagans, or those converted to Christianity from the ranks of heathen eminence and power, it was believed that the doctrine and principles of Jesus, as set forth by his first apostles, required only to be explained and exhibited in all their fatness and juxtapositions to previous forms and patriarchal anticipations, to become generally received and influential. That there was a perfect harmony throughout the Jewish writings—that prophecy and fulfilment fitted into each other like joints in human anatomy—was doubted by no intelligent descendant of Abraham. But that the Christian sayings, signs, and writings, would equally coincide with each other, and, as a whole, could be made to fit into the supernatural temple of Hebrew history and theology with perfect harmony, was on all sides deemed well nigh impossible, if not absurd. This skepticism was not cherished, however, by the early converts, who obtained convictions like Paul; nor, later, by Origen and contemporaneous fathers of the first churches.

Origen subjected and abandoned his bodily pleasures, prepared more fully his well-stored mind, obtained all the available Christian manuscripts, and began the labor of review and commentation. Perhaps his was the first "Commentary on the Sacred Scrip-

* See the historians above referred to, for evidence.

tures;" at least he was his own authority, and the best living interpreter of obscure paragraphs. By his investigations and indomitable industry, the parchments were divided, classified, marked, transposed, copied, paragraphed, punctuated, made more correct in their references to and quotations from other writings; and thereby he exalted the entire mass to the plane of apparent consistency. Whether the discoveries of Professor Tischendorf, under the munificent patronage and encouragement of the Russian government, shall verify the labor of Origen, or not, is yet extremely uncertain. Antiquity is a poor authority, being characteristically shrouded in the winding-sheet of error, superstition, and misapprehensions of the commonest facts. The fourth century is considered the covering of the wonderful Vatican, which, as all popular commentators allege, contained the first manuscripts of the Holy Scriptures. The Songs of Solomon, the Shepherd of Hermas, the book of the Wars of Jehovah, and several apocryphal leaves from the old tree of spiritual experience, may yet appear out of certain harmonious relations suggested by the early church progenitors. Let us wait for the Russian explorer to accomplish his whole task. When original bible parchments shall be found, manuscripts of the writers whose names they bear, upon which no eye can trace a single operation of Origen as harmonizer of the gospels, nor the handiwork of any other known or obscure follower of the Nazarene, then the world will find *a new revelation* of incompatibilities and discordant doctrines which will at once paralyze all faith in the infallibility of the Testaments.

The Episcopal church takes upon itself, as also does the Roman Catholic system, the proud privilege of dating anterior to the Christian era. They imperially claim anteriority to all sacred records; therefore, by an easy logic, "the Church" is endowed with a deeper and a higher authority over man's religious doing and destiny than the letter of the Bible. This position was taken in worldly wisdom. Nothing could more fully set forth the sagacity

and forecasting intelligence of the Roman and Episcopal bishops. They foresaw that posterity would demonstrate the Bible to be *internally* out of joint with the high claim of infallibility. But if "the Church" was understood and believed to be the source of perfect wisdom, the receptacle of God's infallible will and promises to mankind, then it would be easy to defend the Bible from all encroachments of infidelity by simply affirming that its contents were nothing more than "church records." All preaching and miracle-working was done (they say) for and in the Church of Christ, which, as to its origin, is anterior to the writings that compose the New Testament; the latter being only a "a record" of such sayings, and signs, and powers of miracle-working, which, as each rival ecclesiastical establishment solemnly alleges of itself, still remain with "the Church" as evidences that God is equal to his word, and will execute his designs upon humanity.

But the devout and learned Origen, when converted in his feelings and judgment to the Essenian gospel of Jesus, went over bodily, without a particle of reservation—heart, mind, and might—to the lovingness and supernatural glories of the Christian doctrines. And his first great central impression was his IDEA, viz., "The Harmony of Divine Truth." If the manuscripts of the several prophets and gospel-writers contain communications from the mind of God—if in verity they be his Word to mankind—they do internally agree each with the other, like cause and effect or the seasons, and anachronisms or contradictory paragraphs can not exist. Inasmuch as the inspirational fountain is ONE, and not divided against itself, so must each stream flowing therefrom converge into one mighty river of Truth. "So must the Bible be," reasoned the devout and prayerful father, and he set himself to find it within the sacred manuscripts. And he did this from the belief that the writings were, *per se*, the signs and teachings of God's own mind. The popular affirmations of the Roman Catholic and Protestant Episcopal churches, respecting the priority of

ecclesiasticisms and bishoprics and miracles, were unknown and of course unheeded by the brave and largely-endowed mind of Origen.

All of Origen's religious *thoughts* had a tinge of the Oriental mythology in them. Of the subterranean region of mortal agony and despair, called Hades or "Hell" by some writers, Origen said and believed but little; that there was a lake of unquenchable fire under the world afore-determined by God, he did seem much to doubt; but, although he confessed the possibility of an archangel or evil giant at the brazen gate that opened and shut upon the realms of temporal perdition, yet did he, in his thoughts, more incline to the doctrine of the good Zoroaster as to the duration of that region and its nightly punishments. "The just remember only their righteous deeds," said a Jewish historian of that era, "whereby they have attained the heavenly kingdom, in which there is no sleep, no sorrow, no corruption, no care, no night, no day measured by time, no sun driven in his course along the circle of heaven by necessity, and measuring out the bounds and conversions of the seasons, for the better illumination of the life of men; no moon decreasing and increasing, or introducing a variety of seasons, nor will she then moisten the earth; no burning Sun; no Bear turning around; no Orion to rise; no wandering of innumerable stars. The earth will not then be difficult to be passed over, nor will it be hard to find out the court of Paradise, nor will there be any fearful roaring of the sea, forbidding the passengers to walk on it, even that will be easily passable to the just, though it will not be void of moisture. Heaven will not then be uninhabitable by men, and it will not be impossible to discover the way of ascending thither. The earth will not then be uncultivated, nor require too much labor of men, but will bring its fruits of its own accord, and will be well adorned with them. There will be no more generations of wild beasts, nor will the substance of the rest of the animals shoot out any more; for it will not produce men;

but the number of the righteous will continue and never fail, together with righteous angels and spirits. . . . A choir of righteous men and women that never grow old, and continue in an incorruptible state, singing hymns to God, who hath advanced them to that happiness by the means of a regular institution of life; with whom the whole creation also will lift up perpetual hymns from corruption to incorruption, as glorified by a splendid and pure spirit. It will not then be restrained by a band of Necessity, but with a lively *freedom* shall offer up a voluntary hymn, and shall praise Him that made them, together with the angels and spirits and men, now freed from all bondage.”*

Origen's impressions of immortality were more of Paul's than of the Prophets'. The Jewish conception of eternal life never ascended the Alps of futurity; only the horizontal-valley belief, that the purified and celestialized earth would become the habitation of the righteous. Trinitarianism, or polytheistical thoughts of the divine powers, did not much impress the mind of Origen. He was a deep lover of inspiration, a kind of Unitarian, and of the restorational school of Universalists. Of church ordinances and office-holding he had several very excellent by-law suggestions, quite local and applicable, like all personal estimations of surrounding circumstances, to the people and places wherein they primarily appeared. But of the IDEA that welled over this man's sanctified intelligence, much might be profitably discovered and written.

“The Harmony of Divine Truth” is a universal persuasion. It nestles like a love-mission in the very bosom of Intuition. Jew, Greek, Gentile, Christian, and infidel, *are friends* over this proposition of Spirit. All exclaim and say, with one loving voice of conscious truthfulness and honor, that to God's mind contradictions are eternally impossible. Whatever He says remains for

* See the historian's Discourse to the Greeks on Hades and the Kingdom of Greece.

ever said. All conceptions of the Creator and Preserver are homogeneous and fraternal on this principle. His Harmony must be beyond all controversy. Verily! But what did the early father? In the sweeping tide of this sublime inspiration, before the stupendous and majestic beauty of this eternal, impersonal, omnipresent IDEA, what did our brother Origen? He allowed his thoughts to submerge and override the principle. With the whole-hearted might of his concentrated devotional intelligence, fixed like an eye of jealous love upon the discovery of the dazzling treasure within the sacred communications before him, he probed, and re-arranged, and classified, and transposed words and sentences, in order to develop the "Harmony of Divine Truth" from documental relics and the posthumous writings of almost every religious enthusiast and accredited-worthy disciple. We come in, then, agreed, with our verdict: that Origen's *thoughts* were that "the Bible," as a combination of books, written by different minds under different states of inspiration, is capable of harmonization, while his IDEA was that "Divine Truth is Harmonious" by the necessity of unity, which is eternally characteristic of its abysmal-fountain source. Origen's conceptions and thoughtful commentaries we gratefully accept, nevertheless, as evidences of his researches and scholastic devotion to the doctrines of his heart; but his glowing, auroral IDEA (of the Unity of Truth) we do not accept, because it is a component part of our spiritual constitutions, and *can not be rejected*, but will ever stand, blazing like "a pillar of fire" in our Spirit's garden, beckoning us onward in the endless path of wisdom. It is a guiding light to steer by and to follow after, not a beacon to warn the explorer of danger; and we will walk the eternal sea of Principles by its aid above storms, unmoved and unchanged. We hail our brother ORIGEN, with his one predominating inspiration, and welcome him to the Pantheon of everlasting Truth!

MARTIN LUTHER, three hundred and sixty-six years ago, or twelve hundred and sixty-three years after Origen, next appears on the stage of present animation. Between these notable personages, and during every year of all the twelve centuries, what stupendous alterations and mighty progressions ! Political changes have been many and vast ; wars and peace have been repeatedly declared with amazing alternations ; tirades and piratical enterprises have multiplied and overrun vast regions of comparative civilization ; transcendent capacities, qualities of solemn and saintly beauty and power, and comprehensive achievements in eloquence and art, have been dimmed by the languid gleam of the Mediæval or "Dark Ages," so called ; but the immense superiority of natural forces over all, even the noblest and mightiest, of human calculations and hopes, was perfectly exhibited throughout this entire period. The result demonstrated the poet's words to be truth :—

"Nations may fall to rise no more,
Yet sounding on old Ocean's shore,
Amid the vast infinitude
Is God's eternal interlude,
On, on for ever !"

A constellation of idealistic minds might be gathered together from out of the millions that lived and passed upward during those twelve eventful centuries. The different philosophers and artists, and biblical commentators of ancient days, still lived by worthy and immortal representatives. Primitive commentators and spiritual fathers most respected and quoted from, are Ambrosiaster, Ethulairus, Athanasius, Eusebius, Chrysostom, Jerome, Theophylact, Clemens, Alexandrinus, and several others. Jerome, author of the celebrated "Vulgate Translations" of the Bible, was certainly eminent in one respect, as were Tertullian, Augustine, Hildebrand, Albertus Magnus, and other more modern Christian or Catholic intelligences, who stand erect and beautiful in the

historic distance; but with none of these did there begin an era of new thought, of resistance to tyranny, revolution, worthful examples of greatness; and, so seeing, we are authorized and impressed to pass rapidly but respectfully onward, to the times and working developments of the announced individual.

And yet do my thoughts linger along the silent pathway of those romantic and grain-goldened centuries. Biographical researches do not so powerfully attract me, in this connection, as do the *moral* characteristics and prophecies of the grand period under contemplation. The lover of moonlit antiquities, who devotionally loves the law of mightiness and rugged beauty, could interrogate the events and actors of this era, and obtain intellectual enjoyment epical and unincumbered. Larger and grander than the wildest palisade of the most exalted imagination, was the under-life developments of the Middle Ages. Even its very silence was stately; its darkness a mysterious garment of royal promise; and each notable deed, in government or religion, implied a whole continent of future progress and liberty. Light shone into that Mediaeval darkness, "but the darkness comprehended it not." Sturdy, indeed, was the majesty of that despotism! Intensely self-conscious was each personal power, as he attempted to move majestically onward with his ambitious purposes to their consummation. Many audacious spirits became the seed of endless good to the race. Despots imagined that they conferred honor on the human family by looking at those within the sway of their sceptres, and by ruling them as with a rod of iron; but the almighty principles of Truth and Justice played with the tyrants at last as Time sporteth with palaces, and so the evening of the Cæsars became the cradle and covering of better days.

Reverence, however, was a chief spiritual characteristic of these centuries. It bloomed like a fragrant magnolia in the religious gardens. Grant that it was deeply rooted in superstitious soil; that its petals were moistened by the dews of tranquil evening

prayers, of no account in heaven; that it was swept and invigorated by the languid breezes of priestly agitation and cupidity; still you will not refuse, in the blazing glory of present times, whose greater light should interpret the lullaby silence and portentous darkness of the middle period, to recognise the good that nestled within the sentiment of veneration. Among the Catholics and enthusiasts of the European continent, this calm and beautiful sentiment held the germs of all Protestant progression in art and theology. Upon every complication of government it flung a dignified and sublime light. Every regularly organized kingdom was embraced with its loving arms — all standing armies, and military authorities — all talent, and blended expressions or simple forms of genius — all social orders from the throne — every home and all the dwellers thereof, were subjects for prayer, respectful attention, and reverence. Yet, most of all, did the respectfulness of that priestly period appear in relation to sacred literature, relics, images, saints, military chieftains, and kings. Individual existence, *personalism*, was as nothing, compared to the State and the Church. Reverential exhibitions, therefore, were rude and partialistic. Its activities and formal demonstrations had the merit of sincerity and magnitude; but, while the sentiment expressed itself crouchingly and servilely toward Pope, Archbishop, King, Emperor, and Priest, it never failed to betray its disrespectfulness and bearish rudeness toward individuals who had the temerity to exhibit a desire for democracy or personal independence. That veneration is the element of true love and worship, no one will deny; but that, like all kindred powers, it is capable of the most diabolical perversions and deeds, is the cause of universal amazement. But such is its history in religion. Men, in their ignorance, worshipped at the shrine of saints departed; but loathed, with antagonistic abhorrence, each fellow-being who surmised himself to be as “good as the Pope.”

Martin Luther was criminal to this extent. His lack of rev-

erence for the recognised theological authorities, even for the Holy Father and his amphitheatre of consecrated counsellors, had a disastrous effect for a time. I make no wonder at this, because, at that period, no man was counted worthy unless a part of the Holy Father's reverential family. Respect, wealth, and worship were daily gifts from the countless powers and populations. But the doctor of Wittenberg, aided and inspired by a peculiar combination of adventitious circumstances, rudely broke out of the institutional embarrassments. A full measure of sturdy independence had been born with his spirit, and by a singular affectation of abiding reverence for the Church authorities, he made war upon the combined powers.

Now, the spiritual descendants of Luther may profess profound reverence for their self-sufficient leader and progenitor. They may wade to their lips in *his thoughts* respecting "indulgences" and other petty speculations of the Apostolic Church; may bow before the shrine of his learning as a commentator upon the New Testament and the Old; may deem "faith a sufficient justification," and cherish the conceptions and egotisms of their Reformer as from heaven vouchsafed to mankind; but I tell them, one and all, that, in *none* of these items, or thoughts, or conceptions, or egotistic views of time, God, religion, and eternity, do they behold *the value* of the stout, sturdy, stately, arrogant doctor of Wittenberg. His IDEA was mightier and wealthier than all kings, cardinals, emperors, and Popes. The imperturbable majesty of his central inspiration, the Principle, is the predominant sun of his life-history; compared with which his religious developments and ethical suggestions, *his thoughts*, appear as unimportant as gnats that gild the evening air to the world of humanity.

In saying this, I do not exasperate the most sensitive of his reverential worshippers. The Reformation, as all intelligent minds well know, did not spring from fresh commentation on Matthew, Mark, Luke, and John; far from it; but, wholly, from

that world-shaking volcanic eruption of "Individual Sovereignty." *Sweet as summer pleasures were the smiles of the legislature of the Pope*, but its frowns were like the thunderbolts of Jupiter upon the offender. Luther's whole-hearted inspiration was, *the supremacy of the individual over institutional authorities*. In order to declare this, his IDEA, he exercised every conceivable shade of appropriate cupidity. Tastes, opinions, and accusations, were, by turns, enthroned and withdrawn. He repented several times, professedly, and as many times escaped destruction. But like some burning mountain that could no longer restrain its vitalic fires, the penitent and pardoned rebel would, more fiercely than ever, belch forth fresh volumes of repudiation. The mother-Church labored, sacrificed, forbore, accused, convicted, accepted explanatory letters, forgave, prayed, besieged the Almighty to send her his aid to perceive and do the right: all to no purpose! Luther's IDEA must out! Standing before the assembled magnates of the Church and the ruling princes of State, at the Diet of Worms, in Germany, the self-justifying Doctor said: "I have taken my position in prayer and in conscience; in reason I have taken my stand, from which I can not recant; so help me God."

With these facts before you, how can you define Luther's central IDEA to be otherwise than what is popularly termed "Individual Sovereignty?" The foundation of order in thought, *is principle*. There can be no breadth of development in any mind void of Ideas—I mean, where the mind is lacking in the *consciousness* of their indwelling presence, as is generally the case. Opinions which come of thoughts, or systems which come of theories, or institutions which come of systems, or tyrannies which come of institutions, or revolutions which come of tyrannies, or *Reformation and Progression* which come of revolutions, can not accomplish their respective missions either for individuals or nations, unless sustained *from within and above* by the up-rising and out-reaching inspiration of some central PRINCIPLES. And

although, as before said, every spirit is equally endowed with essential IDEAS which constitute the spirit itself, yet it is very generally true that not more than *one* (of a great number of Ideas) attain to a fullness and perfection of growth. Some minds, however, as was true of Jesus, give expression to a brace of immortal branches which spring from one Principle.

Of Luther's religious speculations concerning doctrinal points, with his specialities and egotisms, we need not say or reflect much; because, as before mentioned, these particulars are just and healthy and gracious only when in their places; but for the IDEA of "Individual Sovereignty" — or personal predominance over all forms of despotism and embarrassment whatsoever — we realize the largest friendship and hospitality. Reverentially we approach it, a principle of Mother Nature and of Father God, dwelling like an eternal archangel in our spirit. Man, individually, holds the balance of power between Ignorance on one hand and Despotism on the other; let him not be "puffed up with pride," however; for it is only by the strictest integrity, sincerity, frankness, reverence, and truthfulness, that he can be "Master." Let us thank Heaven, brethren, for the royal highway opened up, through the wilderness of superstition and bigotted tyranny, whereby "Humanity" may reach the goal of conscientious independence and boundless liberty. Martin Luther burst the gate of religious Despotism from its mighty hinges; he bore it away upon his sturdy shoulders, as Atlas lifted the world; he dashed with burly arrogance the whole edifice of institutional error to the ground; he declared the human soul a free and self-responsible creation of the Almighty, to whom alone it is accountable; and, therefore, notwithstanding the rudeness of his views of woman, and notwithstanding the shallowness and ignorance of *his thoughts* upon questions appertaining to devils, faith, ghosts, demons, hells, prayers, heaven, &c., &c., we extend to him our right hand of fraternal welcome, and hail him as worthy of a seat in the Pantheon of progress.

It may seem *partial and incomplete*, in this connection, if respectful mention is not made of the circumstantial causes of Luther's individual demonstration. The deep desire and laudable ambition to complete the building of the Holy St. Peter's, in Rome, induced Pope Leo X. to publish indulgences; the mercantile management and sale of which pardons were assigned to the German Dominican, Tetzel. Luther unexpectedly and stoutly rebelled, and wrote indignantly against the nefarious scheme; but Tetzel, who had the affair under his personal jurisdiction, caused the protest to be burnt. Behold what a great fire a little matter kindleth! The pope ordered Luther to appear forthwith at Rome. The ecclesiastical rebel declined, threw himself under the proffered guardianship and protecting power of Saxony, and demanded that his trial should transpire in Germany. Augsburg and Leipsic were successively the seats of ecclesiastical investigation; but, in each instance, the result was without satisfaction to either the Pope or the friends of the Reformation. Opposition caused the development of much friendship and support for Luther's rebellion among the intelligent students of the whole University of Wittenberg. Henry VIII. wrote against Luther on the "Seven Sacraments," but the Reformer's reply was like a fire kindled in a mountain of powder; for his ultimate opposition to the service of the "Mass," a proceeding so sacred and precious in the mother-Church, was terrible and revolutionary.

Philip Melancthon was of great private worth and usefulness, meanwhile, for he could walk "the troubled sea" mildly, and without jargon. His was a holy exemplification of the "better way," which Luther was sweating and swearing to establish. High-minded, pious, benevolent, gentle, intelligent, persuasive, magnetic; all these loveable and exalting attributes cropped out from Philip's summer-born and heaven-enclosing spirit, so that the coarse and burly "individualism" of Luther was subdued

many times before it publicly appeared. His followers very soon adopted the Reformer's *thoughts*, however, overlooking all the while, his central inspiration, the inter-intelligent IDEA, and the result was, and is, the organization of a sectarian "Institution," as much disposed to crush individualism, private conscience, and the use of advanced Reason in religion, as was the old maternal Papal System, from whose ever-pregnant organs the Lutheran-sectarianism was individualized and centrifuged.

JOHN CALVIN, twenty-six years after Luther, or fourteen hundred and eighty-three years after Jesus, next comes upon this theatre of actors and action. He, consequently, stands second in the religion-drama of civilizing Reformation. Like his predecessor and contemporary, he was early connected and sympathetically mixed up with cathedrals and the prevailing belief. But the seeds of progression were alive in his spirit, and his "Institution of Christianity" was written from moral combativeness, to defend the reform movements and thoughts of that era. Protestant sufferings were exquisite, under the reign of Francis I. of France, in which country Calvin wrote his so-called immortal work. This reformer was alternately respected and rejected. He went from his birth-place, Noyon, to France; thence, for safety, back to Strasburg; and, lastly, homed at Geneva, where he left the form.

The establishment, in the reader's mind, of our proposition, stated in the fore part of this chapter, that spirit is modified in expression by "temperament," is deemed essential to right reasoning at this juncture. Although the IDEAS of each human spirit are the same in quality, the same in quantity, and the same in *ultimate* feeling or conviction; yet, owing to the interposition of bodily organs set within temperament, the *expression* of identical ideas (or principles and truths) will be sufficiently *unlike* in different persons to give the impression that they are *different* in

essence. Hence, the development of misunderstandings among reformers and the true friends of humanity. Debate and controversy are permitted to become hot, bitter, consuming with vengeance, sometimes; when a philosophical analysis of the fundamental propositions would result in kindly adjustment and brotherly lovingness. Elaborate discussions, in different ages of the world, whereby empires have been recklessly deluged and whole families put to death, might have effectuated in the sublimest generalizations of friendship and prosperity. This result, however, is never possible where principles or *Ideas* do not form the basis of the antagonism. Cicero's repulsion of the dissolute Cataline, who was the unprincipled filibuster that attempted the annexation and subjugation of Rome's wealth and power to his personal lust for abundance and licentiousness, was an instance where "ideas" were not the subject of discussion and the cause of difference. Another instance is American slavery, where *principles* do not constitute the basis of debate, except on one side; for the difference arose, and yet rises, not from the conscientious misapprehensions of principles of philosophy and humanity, but from *selfishness* on the one hand, with which all the religion of the country is more or less confounded, and *the golden rule* (or "idea") on the other hand, which has attained zealous expression within progressive minds. In all such discussions we say, "Let truth and falsehood grapple!" The result will be regenerative and desirable.

In hundreds of events and debates, however, there is no *essential* difference between the infuriated parties in the contest. Temperament is *the cause* of dissimilar apprehensions and expressions of identical principles. And this temperament is, in its turn, caused primarily, by physical and climatic influences. We need not pause here to trace the labyrinthian workings of these outward forces upon the construction and formation of temperament. The question is deep and far-spreading, and will not

admit of brief treatment. But, just now, it must suffice to remark upon the rude and daring characteristics of races or individuals, born and educated in bold and rugged mountains, where animals, and vegetation, and climate, wholly correspond. The temperaments of Martin Luther and John Calvin *could not be* manufactured in the summery and sensuous regions where were born the temperaments of Brahma and Budda, and the religions of the Orient. Consequently, in the eastern world, we find no *such* reformers and theologians. Give us endless summer and changeless climate; give us unalterable monotony in the rise and fall of the four seasons; give us inflexible sameness in the rays that drop from heaven's sun, and ere four generations shall have passed, we will return to you with swarthy cuticle, our heads enshrouded in impenetrable darkness, our once flashing eyes dim with rayless ignorance, and our once powerful arms weak as sickness, swinging idly by our sides. Africa's blazing heat and sandy immensity contribute to the formation of her son's peculiar temperament. They know little of ancestral progressiveness; nothing of altars consecrated to liberty. Egypt and Persia, whose physical circumstances gave them material strength and towering imaginations, built temples and pyramidal structures, and gave manifestations of useless ambition and amazing intrepidity. But only the Greeks, who had mountains, and streams, and winds, and climatic mutations, could devote an Olympus to the mighty Jove, could dream of Liberty, could blaze in the grandeur of Philosophy, and imagine an Elysium far over the ocean, in the unfathomable abyss amid transcendant glories and endless beatitudes.

But, leaving these countries, let us imbibe the deep lesson, that John Calvin was *an effect* of the age and physical circumstances of his overhanging atmosphere. Not healthy in body, yet of iron mental strength, he *impressed* himself into the very life of the thousands who lived after him. There was a towering greatness

in his temperament. It invited the strongest forces from the realm of "ideas," yet he was not fertile in this realm; but almost as bare and ruggedly cold as the most northern framers of his temperament. What a lawyer-like logician he was! His theological apprehensions were perfect *reflections* of his frigid and rigid temperament. "Get thee behind me, Satan," was a stern command that gave only pleasure to his unsoftened and intractable nature. His remarkable resistance to worldly temptations was without merit; that is, he could not be tempted by the sweets of love, for he was conglomerate iron; nor by the licentious excesses of the table, for he was in sour ill-health; nor by the lustful grasp of money and temporal power, for he was gratified whenever the desire arose; but, on those exposed and assailable points, whereat he was truly tempted, he not only did not resent and resist, but yielded with the full might of his stern temperament, and sought to dethrone and destroy whoever had the fearless hardihood to differ from him in doctrinal interpretations of the Scriptures. By Calvin's unforgiving instigation, a magistrate was deprived of his office, James Gruet was beheaded, and Servetus was burnt at the stake; all which was congenial, and accorded with the spirit of the religious despot and dogmatist.

His power to conceive, construct, concentrate, and *press home an argument*, was fearfully irresistible. No Goth or Vandal was ever more fearless or heartless in the manifestations of conquering courage and power. There was not a clear breath, a silvery-flowing fountain, a sunny garden-flower, an unclouded day, a strain of music, a flight of untrammelled thought—no, nor the minutest conception of that emparadised existence for all men, so grandly sustained by the soaring epics and spiritual reasonings of the intuitive Greeks; but like a blistering breath from hopeless Hades, a pool of blood from the dying martyr's yawning side, an authoritative and unyielding strain from the stony depths of fate, or like a deathly tremor from the heartless continent of in-

intellectual vastness—so appears the withering, chilling, freezing, blasting, damning, theology of John Calvin.

And yet, strange as it may seem, his doctrines contain many germs of the most ennobling civilization. Because their author, Calvin, was morally mighty. His intellect looked like a rugged rock, a frowning cliff, a dangerous fortification. It could, at will's decree discharge a storm of theological definitions, which, in their appalling effect, resembled the dark tornado of iron hail, showered from the battlements of despair. But from the sublime castle-summit of his moral constitution, stern and rugged as it was at all times, there would descend the most fearful mandates of "duty," of "right," of "piety," of "truth," of "virtue," of heroic "fortitude," and of "JUSTICE." The penalties appended to every act of disobedience, were eternal debasement, and exquisitely intellectual and moral realization of sultry sufferings in a perpetually scorching hell. Freezing as were the distinctive breathing and benefits of his moral system, whence, as from the thundering Sinai, proceeded the Calvinistic commandments of duty and responsibility, yet the transgressor was in a fair way to be ultimately *thawed* and saved. His doctrines (or *thoughts* and *egotistic* propositions) flashed like blazing cannon-balls. He was punctual at the appointed place and time, and complimented the gospel of rigid fate by performing as though swayed by the unyielding decrees of the Maker.

All moral mysteries he solved by reference to the fixed and determined laws of God's mind. The Bible was taken as "the Word" unchangeable, and Calvin adduced innumerable texts to substantiate the prostrating doctrines of predestination. His mind was a reflex of the physical world about him, of his parentage, of the atmospheric influences in that country; and his theological developments, in turn, were a reflection of *his* mind, and not of God's, as he and other religious chieftains egotistically imagined. His intellectual constitution was by far the most intractable and fear-

less. Physically and socially he was not strong; but "morally," he was highly endowed, yet *dark* as error. His hatred of sin was fixed upon the sinner. The burning indignation of his offended conscience was seldom tempered with mercy. *Justice*, dark and frowning; *justice*, streaming with implacable vengeance; *justice*, omnipotent and impatience of execution; *justice*, the divinest principle in the constitution of the mysterious trinity; *justice*, the unchangeable grandeur of God's intellectual character; *justice*, the support of heaven and of hell—I may add, "justice," the frigid climate of kingdom come, the savage feature of the Calvinistic theology, the refractory attribute within the heart of destructive combativeness—is the *pet* principle, the almost central IDEA, the indestructible motive power of cruelty and of unmerciful views of mankind, for which even modern Presbyterians and the hereditary followers of Calvin are everywhere distinguished.

But this was not Calvin's pivotal principle—"justice" was not the IDEA impersonal within his system—if my impression of this man and matter is at all reliable. Projecting with imposing grandeur, as I behold it, is the *centralia* of Calvin's inspiration. He hung all his thoughts on the immoveable logic of his iron-minded God. In the cheerless magnitude of Divine Wisdom, the stern theologian discerned the resistless laws of fate. Infinite Wisdom implies boundless knowledge—of Past, Present, and Future—over the waste of previous eternities, also transcending and fixing all of the unhappened and unimaginable universe of events. In God's mind, the vast unbroken stretch of the Past, together with the whole scenery of the yet unborn Future, were every moment present; so that nothing has happened and nothing will occur of the slightest importance, "not a sparrow falleth," except in precise place and appropriate manner, with the foreseeing and predetermining Power. No piece of drift-wood ever floated upon the open sea, no quiver ever trembled through the

air, no fish ever laved in the blue expanse of old ocean, no foam ever gathered along the cavernous shore, no baby ripple ever broke upon the maternal billows of time, no shadow ever fell from the sable wing of ignorance, no eye ever twinkled, no idle thought was ever rocked in the tidal flow of human life, without the superintendence of the all-realizing and producing mind of God. Influences and circumstances which sway human feeling and modify judgment, are but the wire-pullings and mathematical calculations of positive prescience.

Here, then, is the heart-inspiration of John Calvin's moral intellect — namely, "The adequacy of God to the accomplishment of all his purposes." It is the sufficiency and the efficiency of God — "what is to be *will* be" — God not only *all and in all*, but posterior and anterior to every thing, and the controller of the fate of every personal existence. And this fatality of individuals, this foredetermined and everlasting destiny, this preconcerted approbation and premeditated condemnation, of the nations and the myriad personalities composing races, is the work of the one indestructible Trinity — not Brahma, Vishnu, and Siva, remember, but of Jehovah, Jesus, and Ghost — the ever-living emblems in mythology of certain fixed, natural, yet undiscovered principles. But this destiny is, by Calvin, set off in opposite directions — "the right and left" — significant of other conceptions among the Greeks and Romans. Of Virgil's statement the following is a translation : —

"Here in two ample roads the way divides,
The *right* direct our destined journey guides,
By Pluto's palace, to the *Elysian* plains ;
The *left* to *Tartarus*, where, bound in chains,
Loud howl the damned in everlasting pains."

The fore-knowledge and after-knowledge of God — what do these terms signify? They imply that the Eternal Mind is susceptible of education — of acquiring knowledge in advance of develop-

ments, and of remembering eternally all that has happened. If the human mind can conceive of an omnipresent God, a spiritual personality, one that fills all infinitude, the conclusion must be, that, with such a Being, there can be no such division as *space*; even so, with this conception, an Infinite Mind of necessity dwells every instant of time equally in all points of eternity, and the conclusion can not but be, that, to such intelligence, there is no division known as *time*. Time and space, therefore, being swallowed up in the infinity and eternity of the Divine Being, nothing is more reasonable than the Calvinistic belief: that every act and every actor, and all instruments, are performed and owned and predetermined by that "all-commanding and over-ruling energy, to which necessity God himself is made subject."

This iron logic of Necessity galls the freedom-loving impulses, the out-reaching and ever-impatient powers of flight, which lie inseminated and ready for soaring in each truly human spirit. Hence, to escape the abominations of fatalism, and "the rocks of presumption and despondency on which multitudes have been shipwrecked," the anti-predestinationists have constructed an argument of this description: God is — at all moments, Past, Present, and Future — infinite, indivisible, eternal, omnipotent, omniscient, but infinitely free — "though God *can* do all things, he *does not* all things. Infinite judgment directs the operations of his power, so that he can, yet he does not do all things, but only such things as are proper to be done. . . . It does not follow, that because God *can* do all things, that therefore he *must* do all things. God is omniscient, and *can know* all things; but does it follow from this that he *must know* all things? Is he not as *free in the volitions* of his wisdom as he is in the volitions of his power? God has ordained some things as *absolutely certain*. He has ordained other things as *contingent*; these he knows as *contingent*. It would be absurd to say, that he knows a thing as only *contingent*, which he has made *absolutely certain*; and it would be as absurd

to say, that he foreknows a thing as absolutely certain, which, in his own eternal counsel, he has made contingent. By absolutely certain [continues the great Dr. Adam Clarke], I mean a thing that *must be* in that order, time, place, and form, in which Divine Wisdom has ordained it to be; and that it can be *no other wise* than this infinite counsel has ordained. By *contingent*, I mean such things as the infinite wisdom of God has thought proper to *poise* on the possibility of *being* or *not being*, leaving it to the will of intelligent beings to turn the scale! To deny this [adds the great commentator], would involve the most palpable contradictions and the most monstrous absurdities. If there be no such things as *contingencies* in the world, then everything is *fixed* and *determined* by an unalterable decree and purpose of God; and not only all 'free agency' is destroyed, but all agency of every kind, except that of the Creator himself: for, on this ground, God is the only operator, either in time or eternity. Consequently, every act is his own; for if he have purposed them all as *absolutely certain*, having nothing contingent in them, then he has ordained them to be so; and if no contingency, then no 'free agency,' and God alone is the sole actor. Hence the blasphemous, though from the premises fair, conclusion that God is the author of all the evil and sin that are in the world; and hence follows that absurdity, that as God can do nothing that is wrong, 'whatever is, is right.'"

All the foregoing quotation is from the Methodist commentator, and to give the reader some notion of *how much value* he placed upon his own exposition of the eternal question, I will just quote from him a few more words. He says: "Very properly did Milton set his damned spirits about such work as this, and has made it a part of their endless punishment —

' Others apart sat on a hill retired,
In thought more elevate; and reasoned high
Of providence, *fore-knowledge*, *will*, and *fate*;

*Fixed fate, free will, fore-knowledge absolute,
And found no end, in wandering mazes lost.' "*

In connection with this branch of the question may be added the opinion of another who goes on to tell mankind still further of God and his government. "It is one thing to *know* that a thing will be done necessarily; and another, to know necessarily that a thing will be done. God doth necessarily foreknow *all that will be done*; but he doth *not* know that those things which shall be done voluntarily, will be done necessarily. He knoweth that they will be done; but he knoweth withal that they might have fallen out *otherwise*, for all he had ordered to the contrary." (Now we will let this theologian tell us what things God left open to the realm of "contingencies" and possibilities). "God knew," says our informant, "that Adam would fall; and yet He knew that he would not fall necessarily; for it was possible for him not to have fallen. And, as touching God's preordination going before his prescience as the cause of all events: this would be, to make God the author of all the sin in the world; his knowledge comprehending *that*, as well as other things. God, indeed, foreknoweth all things, because they will be done; but things are not done *because* he knoweth them. It is impossible that any man, by his voluntary manner of working, should elude God's foresight; but, then, this foresight doth not necessitate the will."

All this special pleading is for one purpose — namely, to defend the character of God from the logician's irresistible imputation, that if God's goodness and God's power are commensurate with each other, and equal to the accomplishment of every *end* conceived by his benign and infinite intelligence, then it is impossible to charge the origin of evil and the existence of misery to the volitions of man's infinite littleness, but that all *conditions*, as well as all *creations*, must be referred to the one fountain source. "By the ecclesiastical notion [egotistic thoughts and speculations] there is absolute evil in God, a dark deep back-ground, out of

which comes evil in the nature of things; and hence the total depravity of man, hence the wrath of God, enlivening for ever *the fire of hell, which no deluge of human tears and blood can ever quench*. So the evil in the world is eternal, not reconciled nor atoned for; it can not be removed, neither in this life nor that to come, because it is an essential part of God. Nine hundred and ninety-nine men out of a thousand are sinners, and their sin is eternal, not to be removed; so their agony has no end. Trace it back logically to its ultimate cause, and it is all God's fault. So every sin not repented of, that you and I commit, is not only perpetual wretchedness for us, but likewise an eternal *blot* on the character of the ecclesiastical God. Under the parlor windows of his little heaven, where '*the elect*' loll on their couches and look out, indolently touching their harps of gold, there lies the immeasurable sink of hell, where the devils, those unclean beasts of the infernal world, wallow continually, rending the souls of men, while the reek of their agony ascends up for ever and ever."*

Affirming that God knew that all things would be done as they were, and will be, and yet that this pre-knowledge *does not* prefix and necessitate the occurrence of these very things, is the same as saying that God foreknew things in which, after all, he might be completely mistaken, except as to the *possibility*. All this marching and counter-marching reminds us of the debater who, when his "free-will" opponent affirmed that every man was at liberty to do just as he pleases, replied: "Very true, sir! I admit that a man can do just as he pleases, and I *believe* he can not do otherwise."

The impersonal idea or principle of Calvin is lurking and affirming itself in mankind's universal consciousness. It is this fact, more than the ruggedness of the Reformer's moral feeling or

* From a recent sermon delivered by a minister whose writings every intelligent Protestant clergyman stealthily reads.

closeness of his lawyer-logic, that accounts for the very great spread of his theology. The fixedness, the bigotry, the iron-intelligence, the stilted charity, the frowning justice, the ghostly perpendicularity, of Presbyterians or Calvinists, is everywhere remarkable. Germany, England, Scotland, and (by hereditary transmission) many native Americans, can boast or blush because of the prevalence among them of this awful and stultifying theology. Artistic Italy and imaginative France are unfavorable, and the warmest portions of every country are inimical, to very large crops of this rigid doctrine. The Roman Catholic and the Episcopalian demonstrations, in Church and belief, are vastly more attractive to the religiously polite and romantic. They have images, pictures, traditions, poetry, music, warmth, enthusiasm. But the Congregational, the Baptist, the Presbyterian, and several other denominations of lesser magnitude, are all, at heart, Calvinistic and rigidly pious. The Idea is, that "Truth is mighty and will prevail," or, as others have put it, "Justice is slow, but sure;" or, in more philosophical nomenclature, "The great First Cause of all things is equal to the Universe, and will work for and control the destinies of all created intelligences." This principle, being the central inspiration of Calvin's theology, renders the man our helping friend; and, therefore, we welcome him, but without his ecclesiastical thoughts, to the Pantheon of Progress.

GEORGE FOX, sixteen hundred and twenty-four years after JESUS, or two hundred and thirty-five years ago, comes next. His sweet charities and manly bearings fraternize. The deep, wondrous noontide of God set *silently* through this man's most interior. Wise simplicity is stamped upon his character—the crest and herald of the Spirit's own ambassador. Of the history of the church, and of the history of humanity, no man had greater ignorance than he; but by inspiration, by silent askings and re-

sponses made to his receptive reason, he became a wise man and a great preacher.

Substituting a condescending inspiration for private opinion, and adopting silent Spirit-worship instead of the mere sign and fashionable demonstration, he made rapid flights and discoveries. Divine sentences loaded with truth, worth whole volumes of pulpit efforts, flowed over his honest lips. His intellectual development was semi-philosophical and remarkably disproportionate. Very seldom a thirst beset his judgment to know the "why" and the "wherefore" of things. He was not logically inquisitive, nor did he much fraternize with those who relied upon the deductions of judicious reasoning. Too much reasoning was unprofitable and dangerous. Studying out a religious discourse, and depending upon the intellect to discern the lessons and to answer the requirements of the moral law, he frequently rebuked and condemned. On the brimming fullness of his watching spirit sparkled the fresher life of the Infinite. Of the Brahmas and Buddas, the polytheists and pantheists of the past humanity, George had little knowledge. But he knew when the living God's universal heart beat against his bosom. He thirsted after righteousness; and, putting his still lips to the river-head of eternal life, he imbibed and was "filled." Sunbeams of Christian Love would now fall upon the waiting assembly. More intoxicating than Mahomet's prayer were George's sparking truths so reverently uttered. What answerings ascended from listening souls! Others were "moved" upon by "the Spirit" also, and their words were calm and slow, but mighty.

Christianity was apprehended once more, and stated publicly, from its most primitive significance. It was an impersonal moral principle, not a system of thoughts, adapted to human redemption. Institutional religion was ignored, as the injurious partition-wall between man and the Infinite Spirit; instead was sought and found the entire freedom of the individual in the perception and

practice of religion. The wisdom and moral heroism of our fathers were effects of this spiritual independence and accountability. Stronger than the thousand-minded Plato, happier than the highest priest in any Church, was *the true Christian*. He needed no college-bred intelligence with which to penetrate to the centre of goodness and truth. The material magnificence and sceptre of pope or king, and every perishable luxury and agent of physical gratification, were vanity and foolishness compared with the joy of the living recipient and believer. A fresh tide of Christian life came down pure and perfect, and rippled, without noise and without ostentation, through the first Friends of GEORGE FOX. Their practical protest, against church hypocrisies, was mighty and sublime. Priests were mankind's enemies, and kings were with priests through all ages, in a league against spiritual liberty. There was nothing of the ecclesiastic in the constitution of this man; and hence his inexhaustible worth of condemnation for every hireling. Pious degradation and religious pretensions were the fruit of "paying the priest" for transacting affairs between man and the King of kings. "The outworn rite, the old abuse, the pious fraud transparent grown," were logically traced to that early adulteration of Christianity, from which arose the paid priesthood, systems of restrictive formalities, and every iniquity.

George Fox rolled back the institutional tide of popular religion. He not only realized and reaffirmed the central principle of Origen, Luther, and Calvin, but, in addition, his plough went away down beneath the roots of church pride in every nook and corner of the Christian vineyard. Traditional Christianity, doctrinal speculations, even the Testaments, were in themselves *nothing*, and could not redeem the individual from sin and wretchedness, unless the "still small voice" was permitted through silence and suffering to whisper its moral messages from God for the soul's daily guidance and progress in truth. Singing praises from sabbath to sabbath could do no good; great anthems were at a

discount in the ear of Heaven; paid priests and kingcraft were unutterable abominations in the sight of the Lord; God was a Spirit, not flesh and blood, and he sought only spirit to worship him: so the early Friends, being filled with the inspiring spirit of primitive Christianity, did not build "temples" nor "churches," did not believe in War and Political Oppression, and their "testimony" was therefore very far-reaching in its generic inspiration, and they were very sublime in the moral strength they put on in the defence and exemplification of their principles. Woman was first recognised by this party as man's equal in the sight of Heaven. They put faith in a God of wisdom, love, power, and justice. Their piety was simple and easily comprehended, but their morality (or practice) was both revolutionary and beyond the understanding of the most erudite worldling. The Church of England *feared* the Conscience of a Quaker! It was more mighty in what *it would not do* than the entire Army and Navy! Its temperance, its chastity, its perfect integrity, its love and faith in God, its absolute reliance upon the promises of Truth, and its practical adoption of the Golden Rule—all this it was that empowered the early Friends to withstand their embattled enemies, meekly to suffer wrong without multiplying its seeds by retaliation, and which gave them perfect victory in every station and country that held them. "Time was," said one, "when a Quaker could shake the country for ten miles around." Now, because the world has swallowed them with its mighty jaws of pride and wealth, and they have gone down in sectarianism, it may justly be said that "it takes ten miles of country to shake a Quaker." But the past of this wondrous party serves to-day, and its "examples" yet strike the moral sense of the world with more amazement than do the miracles of Jupiter or Jesus. Thor and Odin may continue to live in the rude traditions of the Old World, as also may the crude conceptions of popular theologians prevail for a time with those who do not search and reason; yet will mythol-

ogy be gradually destroyed by zoology, as will Zeus, Baal, and Moloch, and the bulls of Bashan of and the Vatican, vanish beneath the decomposing and fertilizing rays of philosophical progress in a knowledge of immutable principles.

The central principle, or IDEA, of George Fox's inspiration, was—"The presence of God in the soul;" that the "Divine is a guest of every man's bosom;" that the "still small voice" is the perpetual monitor of Truth, which is *grieved* at every transgression and *rejoiced* when the possessor perceives and acts upon the rules of righteousness. The testimony of the Great Spirit—to the conscience of the creature-spirit incarnated—was the sovereign seed-truth of this preacher and reformer. A natural intuition of religious truth gives all a love of moral supremacy. There is also a natural faculty of veneration which loves and adores the Supreme Being, and still another which inclines the individual to regulate his feelings and conduct by whatsoever God is supposed to command. A sense of personal deficiency inclines the worshipper to adopt as God's word whatever is so recommended by men of position and acknowledged profundity. Hence comes the creeds, codes, rites, rituals, of the several churches. George Fox morally rebelled, as Luther did before him, and says: "There is a light which lighteth every man that cometh into the world—the still, small voice—the indwelling principle of righteousness and truthfulness; listen, obey, and your redemption from sin is absolutely certain." It is because this IDEA is golden and universal, and was uttered more frequently and perfectly by George Fox than ever before or since, that we welcome him as our brother in the Pantheon of progress.

EMANUEL SWEDENBORG, sixty-five years after George Fox, comes next. The Christian era was seventeen hundred and forty-three years old when SWEDENBORG began to write by inspiration. Under the sheltering wing of well-ascertained philosophical

principles, this mountain-minded man of the North opened his hospitable doors to the most orderly cavalcade of strangers in theology. His power of faith was beautiful because of its large simplicity, and it was profound also in the significance of the objects upon which it fixed its admiration. His conviction penetrated his entire intelligence, and each faculty of thought, in the grandeur of eternal repose, was sounded to its depths by the dazzling light of the resultant illumination. Proud Phœbus did not more fearlessly drive through the firmament of unfathomable abysses. The gorgeous chariot of no Oriental god ever pumped and rolled deeper thunders through the vast infinitude. His spiritual inspections and contemplations, under the fertilizing streams of celestial inspiration, piled heavily over and sailed between each other like convolving autumnal clouds, which blend and bend earthward continually, and which to every beholder seem to grow more distant and dim, while yet they gleam and glare with phenomenal light and glorious mystery.

Swedenborg's industrious and mighty spirit was by strict necessity expressed through the Boreal fortifications of his bodily temperament. Though a master himself, he was not less a subject to the facts of organism. His strongly-marked intellectual individuality, standing out like a rugged promontory over a rough sea, gave shape and method and *objectivity* to all his subjective experiences. Years of diligent deliberations and thoughts became facts and visions in his subsequent "Memorabilia." The captivating energies of his plodding mind render the scientific imagery of his experiences valuable to modern scholars. The physical geography, and the peculiar civilization and religion, of the North, are embodied in his writings. Rocky, cold, brave, bare, stern, fertile spots, streams, study, intellect, vigorous fancy, elementary poetry, crystallizing forms of thought, palaces, sanctuaries, rude colors, lords, ladies, ministers, priests, courtiers, romance, strength, chivalry (and something of the *vice versa*), come out in the vol-

umes of this inspired writer. Persia could produce no such person; neither could Greece, nor the families of China. The mythologies of these countries, however, did become "facts" of ancient wisdom in the mind of Swedenborg. Pluto's dominions, with their dolors and diabolism, are re-presented—marked out into planes and habitable sections, as vigorous pioneers map off a new country—and the Elysium of the elder inspiration is photographed to suit the genius and taste and thoughts of the artist-author. Cerulean skies bend over the gardens of post-mortem existence; palaces of wisdom and the groves of love diversify the celestial Jerusalem; and there are beatitudes innumerable for the victorious soldiers of the cross.

Trace back logically the "thoughts" of Swedenborg to their river-head, and you will arrive at the inherited temperament combined with an unquestioning faith acquired in early years, modified by country and material circumstances. (In the third volume of this series the reader may find many important suggestions upon this subject.) Among the most vivid of his "Memorable Relations," there is no "correspondence" more obvious and incontestable than this: that the contents of "Heaven and Hell," and the immense commentary upon Oriental inspirations termed the "Arcana Celestia," indicate, as nearly as child ever resembled parents, the man's temperament and his yet more physical surroundings. His mind was capacious, and filled with innumerable items. What Napoleon said of Laplace, the great French mathematician and astronomer, may be justly repeated and applied to Swedenborg: "*He carries the infinitely small into everything.*" Our inspired Northman moved majestically onward, modestly self-reliant always and supported by the guests of higher spheres, but at every corner of his immense mental garden you are compelled to see the psychological vegetation of his country and clime. In reply to this necessity and complaint, it may be said that "it is the littleness of man that sees no greatness in a trifle." Amen!

But in the Harmonial dispensation no congenial and intelligent mind is requested or expected to build his hopes of eternity upon items, thoughts, views, speculations, and incidents; neither is any mind expected to systematize his thoughts, nor urged to classify the items of his faith, by the measuring-basket and iron rule of any other individuality; therefore do we protest wholly against the authority of Swedenborg's arbitrary correspondences, and against his religious system in general not less, as unfit for the intellectual growth and progressive happiness of humanity. Triumphant as many of his statements are and ultimately will be, and scientific also as are a vast majority of his spiritual deductions, yet no *other* mind is to be submerged or circumscribed by them. An imposing array of philosophical considerations, and of sublime beauties, may, for a time, captivate a brother-intelligence; and under the psychological sway thereof he may feel ennobled, and act exalted and contented; but no other man can reasonably rely upon that brother until the imperious powers of his individuality are once more perfectly free and self-controlling. Then, and not before, do the substantial principles of personal development begin to grow and to declare themselves; and then, also, are the central IDEAS of the instructor appropriated wisely as *a part* of life and immortality, which is the beginning of wisdom.

Transparent and undeniable as is the justice of this position, I do not expect it to pass in the world unassailed, nor do I desire this result. "The doctrine of degrees" is a true doctrine from *one* point of observation; so, from another place, are true the "Visions of Heaven and Hell;" so, also, is true very other thought or system of thoughts known in the world's life-history; but does that fact *make the ONE statement by one man*, under the best and broadest bows of heavenly light, *my "rule of faith and practice?"* Far from it. Byron's "Vision of Judgment," which was aimed at Southey, gratified the author, as did Milton's magnificent infernalisms gratify a private wish to please one class and punish an-

other in the world about him; and I do not expect a different desire to animate certain thought-fishing intelligences in these times; but from the IDEALISTS, present and future, the humanity may confidently look for Principles impersonal, and for words powerful to a world's redemption; and so will come intelligently and beautifully to each, *in his own best way*, the heavenly doctrines of the New Jerusalem.

Between inward bodies and principles there is invariably a well-defined outward correspondence. Subjective beauty—that is, beauty in the spiritual constitution—expresses itself objectively. Or, beautiful external objects produce corresponding internal effects. The objective violet imparts to the mental canvas a likeness of its own image.

An outward world of unpolished bodies—fortified in countless crudities, and with rudimentalisms innumerable—exerts a corresponding influence upon human character. Sour grapes will set man's teeth on age, if not his spirit; but “all is well” within when the land flows with milk and honey. The existence of *frigid* and *torrid* zones, in matter, is promptly translated by and registered upon mind. This material planet of ours is simultaneously shaking with “ague” and melting with “fever”—the conditions known as Arctic and Tropical; even so, coincidentally, is the human mental world afflicted with godless “doubts,” and also with “faith” too godly to be good. It does not seem possible, and yet it is true, that at the *same* hour of the *same* day of the *same* year—under the superintendence of the unchangeable Divinity—opposite parts of the same globe are undergoing directly opposite changes and paradoxical transformations. Beneath the cold belt the world is freezing, while under the tropical fire it is melting—fluids colonizing into solids, solids disbanding into fluids; in like manner, and at the same moment, in présence of the same immutable Great First Cause of all change, there are minds, compounded of similar parts and qualities, solidifying with *skepticism*

and liquidating with *fanaticism*. An over-deep "doubt" is a mental chill, a stiffening and hardening of the inward ethers; just as, on the other hand, a high-wrought "faith" is a consuming fire among the faculties—an inflammation!

The world has always been sick with itself. It is either too solid, or too fluid; too cold, or too hot; too hateful, or too loving; too foolish, or too wise; too tyrannical, or too liberal; too wintry, or too summery; too mechanical, or too transcendental; too hell-bent, or too heavenly; too earthly, or too spiritual; too devilish, or too divine! These contrasts and complaints are too glaringly obvious and painful to be discredited; and so the sides of humanity grumble whole centuries, and without a day's intermission. The doubters growl, and the fanatics howl; while the same God moves the contradictory globe upon its axes. The world is teeming with zealous soul-savers, not less with world-reformers; and thus the ways of Providence are made mysterious.

But who does not long for some *middle ground* whereon to plant himself, and grow? Flanked by these antagonistic hemispheres, who does not yearn to depart into some region of healthy moderation, "where the wicked cease from troubling, and the weary are at rest"? The answer is, "Everybody!" The whole humanity is groping in one united search for "a golden mean," untarnished by the contaminating touch of sickly and deathly extremes—for some location and position where alway the temperate zone of thought, feeling, and life, shall span the lofty heavens—giving to each mind its inherent right to liberty, divinity, and happiness. Who does not long to live where the highest possession is self-possession? where the richest wealth is of the mind? where each mind is a congress of angels? where every man is "a law unto himself"?

Surely there is, or should be, a Central, Broad-Guage, Air-Line Turnpike of Peace through the Mental World; a safe channel perpetually flowing between the Scylla and Charybdis of skepti-

cism and fanaticism ; a Pavilion of Reason, a garden-of-Eden rest somewhere, in the boundless, undulating landscape between those *certain* embarrassments, the cradle and the coffin ! For one, I believe that there is a middle ground between the extremes of Doubt and Faith. And to indicate the possibilities of this equi-poised existence — of being and doing naturally and progressively beneath a mental zone neither torrid nor frigid — is the darling object of this entire chapter on the Fraternity of Ideas.

Will not the reader unite with me in saying that the world's true friends are ENTHUSIASTS ? Their feet are tropical, their heads are arctical ; while their hearts beat beneath the fertilizing zone of golden equilibriums ? These are our best Reformers — warm-footed, warm-hearted, cool-headed — the philanthropic and royal middle powers, which help the needy millions. Bigots, bullies, cynics, and conservatives : these are the Skeptics. They are to the world what cople and clog, ball and chain, tar, mud, swamps, and diseases, are to the body. If we look the other way our eyes rest upon prison-builders, rack-makers, fagot-pilers, fighters, war-makers, all reeling drunk with savage lust of power, and burning to set the world on fire : these are the Fanatics.

Between these victims of chills and fever dwell, almost contentedly, the world's true friends — “ Enthusiasts ” — the live-hearted and the wise-headed, “ a little lower than the angels ! ” These are they to whom the windows of heaven are never closed. They at first established their habitations on solid earth — the everlasting rocks beneath — and the gates of hell never prevail against them. Floods may swell and sweep over the land : yet are safe the world's true friends ! Storms may ravage the earth, contentions fierce and furious to destruction may surge round about ; but the Enthusiasts are unharmed and unchanged. Deprive the world of Enthusiasts — of those who realize the inherent plenitude of God in the soul — and the antipodes will seek the tomb. It would be fatal at once ! As well might one attempt to exist without

atmosphere, or to live in a body that enshrines no heart, or to hold fast to a physical universe that envelops no immortal Intelligence.

Allow me to illustrate this philosophy by examples. The Dress-Enthusiast is the world's true friend. His inspirations outline the human anatomy; they mark complexional differences; they fix upon uses and beautiful adaptations. The rough must be smoothed, the crooked straightened, and colors with complexions must blend. Occupation is a fact in his judgment of adaptation. Order is everywhere visible upon his person; order equally delights the passer-by; for the basis of all beauty is cleanliness — clean teeth, clean hair, clean nails, clean hands, clean feet, clean body throughout! There is no excess of garments; no superfluities of gems or jewels; no false strain to meet the fashion.

But observe the fanatics in dress! What show of finery and jewelry! Absurdities in fabric, malformations in pattern, incongruities in colors fantastically disposed, and all the hot-house flashings of fashionable invention! Of this, who does not soon weary? The long-silent soul at length rebels; if not in the person thus fanatical, surely in the spectators — when,

Behold the skeptics! Filthiness of person is repulsively palpable. A charnel-house emanation outrages our nostrils. Bodily dirtiness declares itself by stenches and vapors compounded, which offend, and engender disease, like the mephitic exhalations of dead men's bones. These persons pride themselves on possessing power to insult their opponents in dress. If Mr. Marquis Jones is a fanatic in matters of cleanliness and clothing, that is reason enough for old Jim Brown to turn satirical and excessively negligent. Our fanatic begems his white fingers and perfumed bosom with costly jewels; therefore, our skeptic is emboldened to eat with unwashed hands, and to slobber filthy tobacco-juice over his frontispiece. The first never appears unless in broadcloth, best boots, and fashionable hat; therefore,

the skeptic must practically preach the gospel of tow-trousers, monkey-coat, cowhide shoes, and, for a hat, a *thing hung slovenly* on his head. Between these foolish extremes walks the rational man, dressed in a manly manner, the true enthusiast and exemplar. But let us take another illustration :

The money-enthusiast, too, is mankind's true friend. He acquires property to accomplish ends unselfish and philanthropical. In the relations and activities of business he is in terrible earnest. He works, with all his might, to accumulate wealth wherewith to found a public school, a picture-gallery, a newspaper of practical truth for the masses, an asylum, a college, or to purchase personal leisure for labor in directions yet more commensurate and congenial. He gathers money, however, only by means "justified by honor;" never at the expense of his manhood's inherent pride of right. Therefore his riches come slow, but certain; with neither chills nor fevers; the labor of his fellows is righteously appropriated; and, by his wealth, every other person is enriched. He lives beneath the golden zone—is temperate in his earnestness—and grows fertile as the gardens of heaven.

But observe the fanatic. The worth of money is inestimable to him. It is man's master! Poets and poetry, musicians and music, kings and kingdoms, priests and the keys of paradise—yea, and every other consideration imaginable, or within the scope of human desire—are, one and all, at the beck of the rich man! What sordid worldliness wears into his meditations! He dreams of Cræsus, of Aladdin's wonderful lamp, of treasures buried by the Forty Thieves, of heaps within the vaults of Rothschild, of millions required to furnish the New Jerusalem, of its golden gates, golden streets, golden parks, golden birds and fish and flowers, of the power of wealth among the poor (and among the rich also), and thus our fanatic increases his fever until it breaks out all around him in the form of counterfeit, defalcations, bank-robbery, government frauds, and grand larcenies, upon a

strictly commercial system of trade. Seeing all this, and discerning no remedy—

The money skeptic appears. How miserly he of all his boundless poverty! “The root of all evil” finds no warmth or moisture in his nature. He flings the *ambition* of riches away as a flying wheel throws an atom from its surface. How supremely independent! He is not poor enough to possess property—hopes he never will be so very unfortunate—and sneers at every one who bends the spine to pounds, shillings, and pence. Between these sickly opposites, you will find the earnest, honest, straightforward, successful man or woman—one always remarkable, who sails his ship through dangerous passages unharmed, with cheerful comrades and a golden cargo. Or, take still another illustration :

The health enthusiast, too, is mankind’s true friend. His science is the realization of health. Mastication, absorption, respiration, assimilation—the progressive processes in the silent laborations of the weighable and measurable organization—are *sacred* as sabbath prayers to him. At the table, he communes cheerfully with Nature—objects, flavors, pleasures—and eats so truly that, in Heaven, it is reported, “spiritual.” This man frequently washes his body with water, and baptizes his mind perpetually with temperance. *He will not be humbled by sickness!* In this he is an enthusiast, and dreads diseased bodies and shuns hospitals, and gets a reputation for cold-heartedness toward the afflicted. Ashamed to be sick himself, he blushes with a full face when his neighbor complains of feebleness, and, with enthusiasm, asks to be saved from the couch of premature infirmity. But see

The sick fanatic! What an entertainment to him, from day to day, is his disease! His egotistic love of attention is fed by the fact of illness. He thinks everybody is sick, or on the point of becoming disabled, and wonders how they can “keep about so

long." On all occasions, in presence of either strangers or acquaintances, his personal feelings are all important, and the most worthy topic of conversation. How very necessary that every ear should hear of his recent colic, or headache, costiveness, neuralgia, or of some new cough-and-phlegm development, even though the company is engaged in the holy sacrament of eating! His pulse is honorably interesting to all parties. How genuine is his catalogue of symptoms! Medical men and books are divine agents and civilized institutions. It is so pleasant to be *the centre* of every group—not because of your genius, wit, beauty, science, or health-engendering endowments—but, because you are "so sick," and crowned with the possible cypress, or clad in white garments, suggestive of "the silent tomb." Our fanatic is choice of his illness. If a poor man, he will treasure it as a blank check sent him by public philanthropy—the amount to be inserted by himself—whereby he can subsist entrenched for years, in tolerable circumstances. If a man of wealth, he is careful to feed his pet disease with every villainous luxury—is cautious never to injure his infirmity by bodily exercises and fresh air, and is sanctimonious in his evening prayers, wherewith he informs heaven of existing symptoms, and of desires for a reasonable share of corporeal enjoyment.

The sick skeptic is a surly character! With what unbending indignation he answers your question! He is sick—he knows it—you know it—all know it! Why torment him? His anger is filled with (not fire, but) dry, flinty sand. Your eyes smart with the desert-dust which is whirled and flirled by the wind of his violent speech. Disease is hateful, because it brings him down to a level with the contemptible sick fanatic, for whom he cherishes antipathies unspeakably bitter. He reads physiological works just enough to discover the current practical opinions respecting the effects which alcoholic stimulants exert upon the pot-house or genteel drunkard; also, to store his memory with uncharitable

interpretations of human conduct in the love relations; so that, when thinking of the sick and suffering, among the wealthy classes, he can exclaim, "Ah! more lecherousness, more villainy in private life, more licentiousness among the lewd, eh?" If you utter words of sympathy toward him, should his illness come to your knowledge, he will translate them into satire; and your kindly offices he will understand to be *your* way of expressing ridicule. His fraternal affection is inverted. His religion is cold and cynical—more wolf or dog than a brother-man is he—groaning and growling with pain when sick—purposely concealing his real goodness, "showing his teeth" when not barking—and fretfully fortifies himself against ministrations either terrestrial or heavenly. Between these discordant classes, you may visit those who are neither skeptical or fanatical, but who, in the deep, earnest flow of their enthusiasm for health and its blessings, both appreciate the divinity of physiologic virtue, and preserve that spiritual equilibrium, which is the foundation of every superior enjoyment or power for multiplying joys in the world. But let us take an example:

The true statesman is an enthusiast. And he, too, is mankind's true friend. He sees that the streams of national power ought to flow, and should flow, immediately, from the highest fountain of all legitimate authority, THE PEOPLE. The minds that laid the (supposed) solid basis of the American empire, in their preamble, said: "We, the people of the United States, in order to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution for the United States of America." Here are public spirit and private enthusiasm. The Vestals guarded the fires of the gods never more faithfully. Pax, the goddess of peace, never presided in her Vespasian temple, holding the Horn of Plenty, with more unfaltering sense of right,

than did each true statesman of the world. Literature is good to refine the moral sentiment, and law is good when created by the people for the people, and the statesman is good to study this law and set it in operation. He is no monarchist. Nations are capable of carrying heavy burdens, even their own enormous governments long after their usefulness has expired, but the statesman is no agent for additional legislation. He will co-operate with every person to substitute good and just laws for evil and cruel ones, and work faithfully to elevate the private power of persons to the end of self-government, but he aids not at all in any combination of enactments that could possibly cripple the liberties of the least in the commonwealth. A nation's oppressions are many—government, war, slavery, degradation, ignorance, vice, crime. But the true statesman concentrates his every talent upon the work of amelioration, prevention, personal liberty, and unbounded happiness.

The legislative fanatic is quite another development. He would have laws enacted and enforced on every human movement. "Without law," he says, "all is anarchy." How loyal he is! Law's majesty is God's divinity. Legal machinery is his consolation. Man is never fit for freedom. Forcible laws forcibly administered. He is a Nero, a despot, a believer in monarchy. The best system of model government is that of the absolute kings. The so-called thirty "Tyrants of Greece" were too moderate. He oppresses the masses with laws, masters, conquerors—with legalized murderers, termed armies, and generals, Pharaoh, Moses, Joshua, Alexander, Xerxes, Cæsar, Caligula, Napoleon, Frederick the Great—and thus weighs down the world with governments heavy as ignorance and selfishness. The law-fanatic is a fever patient. He needs prompt attention, because from such comes

The legislative skeptic! A cold, cheerless, surly character—opposed to jury-boxes, ballot-boxes, seats of government, and to

every legal interference with individual inclinations. Not that he has great faith in God and man, but that he reads in history of the cut-throat conduct of every man in power. Every law-maker is to him a latitudinarian in the "noble art of war"—a self-aggrandizing highwayman—a swimmer in the blood of innocent millions. He is down on all law, lawyers, judges, courts, governments. "Get out of my sunshine!" is the dictatorial order of his existence. But let us take one more illustration:

The ecclesiastical enthusiast is mankind's true friend. He believes in a ministry, in missionaries, in teachers of high truths. He is himself a minister. But he would have mankind march along its pathway unburdened with priests. George Fox was a religious enthusiast, but no fanatic. Thus, also, was Ann Lee of the Shakers, and William Ellery Channing of the Unitarian School. How calm in the bosom of truth! Deep as the flow of the mighty sea! The sublime-loving mind never tires with the ceaselessness and grandeur of the ocean; so does the SPIRIT contemplate, with ever-renewing enthusiasm, the divine river of life that took its rise from *the natural ecclesiastic*. The soul may be weighed down with a false theology, and loaded with an expensive and imbecile priesthood to teach it; somewhat like a ship that carries so much machinery, and such enormous stacks of fuel to work it, that no room is left for freight or passengers. A mechanical religion is enough to maim and crush any person; yet, every human soul will have, *must have*, some sort of religion and theology. Our enthusiast knows that "God is a guest of every human bosom." With beads of this knowledge, bubbling up from his consciousness like diamonds out of the sea, he lives and works, and makes the world better.

But, behold the fanatic! He scorns flesh and blood, all the drizzlings of worldly life, climbs a mountain or a pillar, and puts his being upon the wheel of isolated ceremonies. In storm of winter or heat of summer, through freezing snows or burning

sands, our fanatic pursues his way to Heaven. Down with the body! Never wash it; mortify your physical pride; let vermin feast upon you; eat like the animal that you most despise; sleep with one eye open, like some felon, as you are; drink bitterness at every flowing fount; disdain society; hate your neighbor; love your God; blast the sinner; bless the angels; praise the Creator; repel and slander his creation; and you are our fanatic! A priest is God's comfort. Nothing is possible unless the ecclesiast be present. Open the doors, sweep the path, set back the garden-gate, for the minister is coming *down* to your house. "He stands between you and your eternity," says our fanatic—"Believe, or be damned!" But see his opponent:

The ecclesiastical skeptic. The world's sufferings are attributable to priestcraft. He sees no good thing in Nazareth. Man is manacled enough already; for Heaven's sake, do not add ordained priests to his other burdensome clogs! Religion is a consummate imposition. Who would kiss the knife just lifted to slay him? Who would embrace the pope or priest that burnt John Huss and Michael Servetus? Is man his own enemy? Away with the clergy! Liars, lusters, laggards—all, depart, die, decay out of mind—go beneath the Alps! Under the sea! Away, ye miscreants, ye inquisitors, ye scribes, and serpents of darkness! Begone! throughout the everlasting years. Our skeptic is mad—but his anger is like the bandit's icy-sharp steel, not gleaming and blazing with fervent heat. He has a religious chill, and the fanatic a fever; but between these oppositional patients, there walks the inspired ecclesiastical enthusiast—a calm, religious-minded person, doing good and teaching truths for their own sakes—in paths that are peaceful, and in ways that are pleasant; the ways and paths of Wisdom.

Swedenborg comes before me as an ecclesiastical Enthusiast; but there was in him nothing of either the skeptic or fanatic. Hence, the profound reverence felt by his spirit for every shred

of ancient wisdom. A better Age had been (thus he thought and wrote), and he believed in the possibility of regaining it. "Paradise Lost" was one of his "thoughts," around which he marshalled in far-reaching parade all his scholastic lore and transcendent inspirations. "The golden age," to come, or the return of humanity to its Eden-sanctuaries of "Divine Love and Wisdom," was his next thought; for which, as a true mother labors for her dependant darlings, so did this Master summon all his religious reverence and erudition. Swedenborg's thoughts upon "charity," and upon "conjugal love," are among the most luminous and congenial of his excessively repetitious propositions. Infinite littleness he carried into everything—the transpiring items and fleeting incidents of his personal inward experience—with which egotistical particulars no *other* human mind can justly and naturally sympathize. The effect of Swedenborg's infinite catalogue of private spiritual "items," is exhibited by reflection upon large numbers of his followers. Many of the receivers of the "Doctrines of the New Jerusalem," are intelligently filled with superabounding charity for every mind on a different plane of spiritual experience, which difference by them is termed "falsity," or error in "doctrine;" and they hold in polite and self-satisfied reservation a mountain-weight of pity for *other's* blindness and materiality, and they have, withal, much pride of intellect; so that, under the instancial effect of a belief in the items of Swedenborg's "Memorable Relations," and in the specialities of his dreary dreams of evil omens and infernal correspondences, the disciples become friends of marvellousness and refined spectators, but no actual workers, in the great struggles between Truth and Error, Liberty and Slavery, Science and Stupidity, Progress and Conservatism. They merely believe and crystallize about the palatial "thoughts" of their religious chieftain. He is the veritable messenger of God, clad in courtly costume, endowed with supernatural insight into sayings sacred and paradoxical, and imperiously authoritative in all spiritual things.

But this is not the place to prosecute a review of the doctrines of Swedenborg, nor to reveal the spurious relations subsisting between his miseducated modern friends and all definite reform. The hermetrical teachings, or "thoughts," of this great and self-just seer may be found scattered throughout a score of mystical authors. Nearly all the Sabistical writers gave utterance to similar thoughts and configurations of doctrine. Astrological penmen did not teach theories much inferior — when the best interpretation is given — to those propounded and enforced by the inspired Swede. How many truly refined minds and affections would be disenthralled by simply translating the leading propositions of Swedenborg into comprehensible language, and then comparing them with thoughts and opinions and conceptions, including method and manner, with those entertained in Syria, Chaldea, Egypt, Persia, Greece, and Rome, long dim centuries ago. The world's religious consciousness is everywhere natural and fruitful. God, the Cause and Providence of all the universe, is seen differently by different eyes; and no man, not even the princely Swedenborg, is authorized by that God to see and report Him for all other men. Let us see and comprehend through our own eyes! Even Swedenborg commends the use of rational powers in all matters of the eternal spirit. Accept this suggestion, then — apply this Lutheran liberty of judgment upon the venerable master so revered, analyze his teachings — and, in the end, you may look up lovingly into the great teacher's face, and beholding its approving beams, will say —

"Calm grew the brow of him I feared;
The frown which awed me passed away,
And left behind a smile which cheered
Like breaking day."

Hermes, Melkartha, Siamiah, Sanconianthon, Moses, Phenius, Zoroaster, Pythagoras, Plato, Jesus, Origen: all these had thoughts (and Ideas also) analagous to those received as truths

and expressed by Swedenborg. The wrinkled and impoverished inspirations of the Middle period — astrologers, the chemical visions of the semi-religious Böhmen, the mythical sayings and correspondential revelations of Von Helmet — none of these can be neglected when the genuine analization of Swedenborg shall come to pass. Although this teacher *rejects* Paul as one of inferior illumination, it seems amazing that the same Idea of “*The Incarnation*,” which so occupied and consumed the Apostles to the Gentiles, was also a darling fundamental timber in Swedenborg’s spiritual palace of theological truth. It very nearly submerged the Swede’s intellect. The oldest supposed knowledge, based in superstition, is the knowledge of God. And every forest-imbedded savage is a believer in “incarnations.” Brahminical Indians venerate and celebrate the tradition of *nine* different embodiments, or special incarnations, of one deity, out of the “trinity” which they fancy they behold in moments of rhapsodical communion. Thus, even in savage bosoms, “there are longings, yearnings, and strivings, for the good they comprehend not,” and though they grope blindly in the darkness, they touch God’s right hand at last, whereby they are lifted up and strengthened.

Swedenborg’s great general central Principle his master-idea, is strictly and purely Platonic. Excepting the phraseology — and indulging marginal allowance of great width for the fact that the Greek was in Philosophy what the Swede was in Religion by which the thoughts of each would appear very differently dressed — I can discern no difference (of essence) between the two minds. Plato’s central principle was the pre-existence of intelligent vitalic forces — ideal emanations from the Supreme Mind — which, descending into substance and moisture, took upon themselves material likenesses. Consequently, as a pure logical result, each organized body was looked upon as an “image and likeness” of its interior spiritual personality. The useful, the beautiful, the poetical, the divine — ideas treasured up in man —

crop out here and there in human work and structures and writings. Principles flow out of heaven, or out of the divine fountain through the mediumship of individual *inward* man, and reflect themselves in physical forms. This was Plato's great central TRUTH; his master-principle in philosophy.

And the same *universal truth* comes out in every leaf of Swedenborg's literary labor. The system of correspondence is based on this representative *Idea*. The physical world, with its diversified sceneries and forms, is a type of the spiritual world. As the human form and face represent the form and face of the invisible spirit, so does the material universe clothe and correspond to the spiritual world from which it descended. Swedenborg's "thoughts," concerning this universally-true principle of development, are many and mixed. To me they are worth just as much as the thoughts of any other mystical theologian, and no more. He makes matter out of degraded spirit-essence, and poisonous herbs, and reptiles, and infernalities, come down (or up and out) from the hells which are *spiritual* and permanent institutions. Vice originates in spiritual fountains of evil. Sin becomes man's own hell-fire, but invariably after the gods have stealthily laid it upon the altar of his evil-inclined affections. On the other hand, "every good and perfect gift," drops down from superintending divinities. Man's mind is a sort of balance between good and evil attractions, the bowl of either scale whereof will be supplied and weighed down out of all proportion, in accordance with the individual's inclinations and choice. In Swedenborg's theology, every mind is a temple of free-will and of unrestrained affection. Good and evil are placed upon the earth, and in the privacy of his love and understanding, so that each one may choose his master. If the choice be evil, then the spiritual hells chuckle over it, and the myriad evil spirits thereof flock exultingly to his side. They feed his passions, inflame his ambition, beset his reason, overthrow the government of good faculties within him,

and — these are the night-thoughts of Swedenborg. But if the selection be wise and heavenly, then there is joy in heaven, and the good angels trip gladly to act as guardians and the ministers of strength, and — these are Swedenborg's "thoughts," also, with which much *truth* is intimately associated.

His long-drawn-out illustrations concerning the local and egotistic applications of this sovereign principle, namely, that externals come from and represent their interiors — may interest the item-hunter among the Alps of modern marvels, but no Idealist can hold his inspiration to rules and figures so arbitrary and Swedenborgian. The correspondentialist, the lover of symbolic teaching and emblems, attempts philosophical justification. He excludes analysis of existing evil, precludes the possibility of intelligent appeal to the sphere of circumstances in the explanation of the causes of human discord, and affirms, *ad libitum, ad infinitum*, that every *fact*, as well as every *form*, is of spiritual origin: that a *wart* on the face, as well as the face itself, crops out from a corresponding interior spiritual cause, of which the visible is nothing more than a shadow, symbol, likeness, or palpable reflection. On this rule of reasoning, the correspondentialist refers not only mankind, but also their *thoughts* and *acts*, to a world of creative and suggestive intelligence. And this method of *itemizing* the earth and mankind, being recommended and insisted upon others as the truth, leads to all those religious sicknesses among Swedenborgians, of which the Idealist so justly complains. Whilst, on the other hand, if the devout and earnest student of Swedenborg or of Plato — the one a theologian, the other a philosopher — would but dive for the core of his inspiration, would strive for and obtain the pearl of great price (the *IDEA*), then health of spirit and strength in reform would be the consequence, and the highest genius within each mind would behold its God, and worship Him in spirit and in truth. Because Swedenborg received, and re-published, and explained more and better than

any other man has done, either before or since, the sublimely impersonal IDEA, that "all things sprang from spiritual fountains of causation," we hail him from the sounding shore of Time, name him "Brother," and welcome him to his own regal position in the Pantheon of progress.

JOHN WESLEY, although after Swedenborg in the incident of birth, was before him in the fact of spiritual impressibility and oral expression. He comes next therefore, and claims his own immortal position in the temple of Ideas. But in this connection I am constrained to call the reader away from persons, to a brief consideration of Principles.

I. That invisible vitality which constitutes the spirit and energy of a tree, becomes, by means of ascension and expansion, the *body* celestial of the spirit within man.

II. Every element of the divine fountain Mind is seen by actual presence, or by representation of some kindred principle, in the form and function of every substance.

II. Principles, unlike substances, are *instantial* and omnipresent.

IV. Human spirit, being a unitary crystalization of principles, is capable of conscious acquaintanceship with every element that constitutes the divine fountain Mind.

V. As the entire body of an ocean is fully represented every instant in each drop composing it, so is the boundless intelligence of the universe manifested more or less perfectly in each form of matter.

VI. The atmosphere of the globe holds in solution the aro-mal particles of every organic substance; and, in like manner, the atmospheres of all things contain the spiritual presence of every immutable principle.

VII. Let it be remembered that Principles are not the volitions of a personal intelligence, but do themselves contain the

celestial quality of eternal wisdom. They exist and think and love everywhere.

VIII. The quality of this wisdom and love, in all parts of the infinite system, is precisely identical and unchangeably absolute; but the quantity is graduated, in all parts of the system, in accordance with the capacity and mission of the vehicle.

IX. If principles were not inherently intelligent and representative of the most perfect central wisdom, it would then be impossible for the least atom to move without a miracle of the Divine volition.

X. An intentional and specific effort on the part of some adequate personal intelligence, would be required to make atoms associate to constitute a mustard-seed not only, but the same must be thoughtfully and ceaselessly put forth to carry forward each subsequent section in the growth of the tree, or a blade of grass.

XI. Every spear of grass, the minutest insect, the smallest vine, with their varied parts and appropriate characteristics, could appear only in obedience to the miraculous fiat of an incomprehensible personal Mind.

XII. To this hypothesis, Nature utters special and universal objections.

XIII. Each atom, by its wise conduct, proves itself the chariot of an integral intelligence.

XIV. The grasses, the herbs, the vines, and flowers demonstrate the wisdom of the principles of their origin, existence, and mission.

XV. Things are mouths which drink at the perpetual fountain, of everywhere-intelligent principles.

XVI. Things are temporary, because they at no time fully satisfy the progressive demands of their intelligent dynamics.

XVII. Principles, like opulent kings and queens in the palace of the universe, have access to the richest material from which to construct their most suitable and beautiful garments.

XVIII. Each intelligence, or celestial dynamic power, elaborates and clothes itself in a new robe every season.

XIX. Truth is the immutableness of this process, namely, the parallel harmonies of principles and manifestations.

XX. This unity—of such theory and such practice—is TRUTH.

XXI. Truth, as I have shown, is exactitude and completeness of representation—the equality and integrity of essence and substance—the nuptial equilibrium, in short, between an intelligent principle and the combination of matter by and through which its expression is consummated.

XXII. Truth is a flower, of which *coincidence* between omniscient law and subservient matter is the seed.

XXIII. Matter is plenary animated by sexual principles, which, because of their inherent thoughtfulness and unalterable affection for each other, ceaselessly attain expression through sexual embodiments.

XXIV. Hence, matter does not itself perform the labor of thinking, but is the elastic, the plastic, and always-efficient agent to do the work of master-forces, which it has the privilege to clothe and to accompany.

XXV. The highest station possible to the most ambitious atom, is as a *part* of that indestructible organization which enfolds and represents the human spirit.

XXVI. Although matter is permitted the pleasure of endless pilgrimages, and is a tourist with an infinite field, yet does it (matter) graduate, with its highest conceivable honors and accomplishments, at the moment when the human spirit withdraws from the present phenomenal existence.

XXVII. That it may be qualified to ascend to this dizzy height—assume this sacred position, and discharge the ever-glorious commissions inevitable to an office so exalted—it travels in company with actuating intelligent principles; from boundless

centres to their immeasurable circumferences, through abysmal depths to loftiest summits, backward and forward, outward and inward, through endless cycles.

XXVIII. To each particle of visible matter every physical organization is a university.

XXIX. Each grade and embodiment of matter is a chemical laboratory to every element or atom occupying a lower station, and is a primary school or educational stepping-stone to some refining furnace or collegiate institution yet more capable of imparting higher qualities, bestowing richer emoluments, and endorsing with a diviner superscription.

XXX. All matter is perpetually on the way to spiritual association. Particles never retreat, do not fall from their *actual* station and refinement, but are maintained by the principles that first reached down and then lifted them. And yet, when a body dies, the *appearance* is that the constituent atoms drop backward and retrograde into their original condition. The cause of such appearance is this: those particles which have not made actual progress in the organism where they are found, do forthwith retire downward to their true station immediately upon the withdrawal of the refining principles by which they were temporarily promoted and loftily maintained; while those atoms that have been really improved by such association never return to their original estate, but continue — although chemically recognised as the same in name and quality — to perform correspondingly high duties in the university of organization.

XXXI. Decay and decomposition, therefore, are true only of those atoms which have not entered upon the higher grade of material refinement. Atoms once made into bone, blood, teeth, hair, or skin, never gravitate and descend below these structures; although, it is true, they may appear subsequently in a thousand other forms of matters upon inferior planes of organism. Wherever they (such atoms) afterward appear, or in whatever new connec-

tion vested with material forms, the mission they discharge is ever in perfect tune with the key-note to which they had previously been set. They never dishonor their teachers, nor the office with which they had been intrusted. Let us now return to persons.

WHITEFIELD, intimately associated with Wesley, was at one time the most eloquent and efficient co-worker in the gospel vineyard. No Damon and Pythias ever manifested more fraternal love. In many efforts they were a reproduction of David and Jonathan. Although striving for the same attainment, and inspired by the same Ideas, they had different "thoughts" and adverse conclusions. Wesley had vigorous talent and system—Whitefield had religious genius and liberty: the first went enthusiastically for organization, the latter for evangelization. They could not, therefore, agree in their *methods* of impartation, nor did they think alike on external policies in proselyting and Churchifying the world; and so each gathered about him his own armor and independently proceeded to battle for others with Sin. Soon after the dissolution of the partnership between these fraternal ministers, John's natural brother became more firmly united with him in the labor of systematic evangelization, and so the twain continued to co-operate to the end of that remarkable dispensation.

Psychometric impressions of the real John Wesley, who began a new era in the administration of Christianity, represent him as a mind of unbounded sincerity and unquestioning confidence. With but a moderate power of intellectual analysis, and deficient also in his synthetical or concentrating faculties upon philosophical themes, his whole noble SPIRIT poured its methodical inspiration from the Niagara acclivities of his spiritual organization. He could not say, with Tennyson—

"There lives more faith in honest doubt,
Believe me, than in half the creeds."

He was not enough critical and reasonable (or philosophical) to engender and fearlessly to entertain a powerful doubt. A child's

faith pervaded this good man's mind. Marvellousness was an accredited voice from the Throne of Grace. Whatever of skepticism affected him about the perceptive organs, or however much he suffered from the undisguised disbelief of scores who labored in his ranks, nothing of *doubt* ever breathed upon the full-blown flowers of his religious faculties. Their brilliant beauty and poetic fragrance, and reverential attitude, and activity of reproduction, were at all times *visible* in his sermons, conversation, acts, and systematic efforts.

John Wesley was warm-minded and spiritually unfolded. Carefully defined, I should term him "a spiritualist"—even more than George Fox or Swedenborg. But no man ever did so much methodically for "the glory of God and the salvation of men" as this; he worked, and worked, and worked; year in and year out; from Monday morning till a late hour on the succeeding sabbath night; he travelled and talked; he prayed and preached; and "the Holy Spirit" was perpetually inspiring his adoring heart; so that his zeal blazed like the vivifying sun upon others; even his closing and expiring prayer revived and *inspired* the impressive; the people of low estate heard him gladly; and the converts blessed God by innumerable "amens" for the working-energies and saving-power exerted by the new-gospel minister. By computation it is alleged that Wesley's missionary travels in miles would amount to *fifteen times* the circumference of the globe!

Upon careful analyzation of his theological "thoughts," we arrive at their ultimates in *principles* or IDEAS, and find them to have been propounded and learnedly expounded by many predecessors. The trinitarianism of Asia is republished by Wesley, but with modern phraseology, and with religious adjustments suitable to the English mind. Zoroaster's divine cosmogony and deistical antagonism are likewise reproduced—a Devil and a Deity—Ahriman and the all-good Ormuzd. Luther's individualism is repudiated; so also is Calvin's absolute fatalism; but the

marvels of spirits, the miracles of Jesus, the particular providences of Origen, the declarations of Zwingle, the local God-man incarnation of St. Paul, the zeal of the Brāhmins, and the ecstatic worship of the Buddhists, come out in fresh juxtapositions in the Arminianisms of JOHN WESLEY. Nootka-sound inhabitants are not more spiritually abandoned in their worship than were certain classes of probational disciples under the sway of this perfectly self-sacrificing and devout chieftain. But the modern Methodists have drifted toward the high-sounding shores of respectability. Many of their meeting-houses are now templated and spired sanctuaries of marble and stucco. Their once wooden benches, and uncarpeted floors, and plain, boxed pulpits, are transformed into upholstered lounges, enflowered foundations for the feet (not of "the poor" so much as of yore), and symmetrical desks, soft with velvet and dripping with silken fringes innumerable. What says the unselfish, self-destroying, and unostentatious Wesley? Does he look down through his Saviour's eyes, and admire the magnificent degradation of his followers?

The Methodist denomination is an organized despotism. It has crystallized about the "thoughts" and "examples" of one man, who labored for one overmastering IDEA. Wesley's system is adapted to the capacities of the uneducated millions. Philosophical investigations, discovery of Scientific Ideas in Art and Mechanics, new principles of mind and matter, the gospel of God as written in the constitution of Nature and Man, can not be traced to the researches of any strict Methodist. But for the scholastic commentary of Dr. Adam Clarke, one of the Arminian or Wesleyan brotherhood, there would yet be hardly a so-called "learned" mind in their lengthy calendar. Their unrestrained indulgence of spiritual emotions; the unphilosophical method, *so popular*, of their revivals and yearly encampments; the enthusiastic taking hold of religion, and of expressing, without due deliberation and depth, their "convictions" and "the power" which suddenly per-

vades the most impressible—all this, when measured by the polite English Church or the iron-hearted Calvinist, produced and perpetuates the prejudice which (until within a few years) animated almost every sect and even the crowd against the Methodists. Hence they were once a plain, ungloved, unbaptized, enthusiastic, and *persecuted* people; but now the gods of this world have gone in to dwell and worship with them; they are everywhere much esteemed; are termed “evangelical,” and commended for their piety; have colleges wherewith to “make” the regular ministers; and, consequently, the Reformers of the Age find no favor in their lofty sight.

It might be interesting to the ardent explorer of others’ *thoughts* and systematic puttings forth, to classify the main opinions and expositions of Wesley. But, as was stated in the beginning of this chapter, such specialities and egotistic developments do not constitute *the spiritual food* for which we now search and hunger. Principles are the essential life of *the SPIRIT*, although it is true that “thoughts” serve to cultivate and to concentrate the faculties of reflection and judgment. Hence, while we seek and employ thought, and classify our convictions of truth, we make a continual distinction between the *means* of growth and the *IDEAS* which grow; between the operations and deductions of the understanding, and the teachings of experience personal, and those interior impersonal principles (or Ideas) which constitute *the SPIRIT* immortal. Were it not for *the* religious Hymn-writer of the world, Watts, the brothers Wesley would this day rank highest in the sacred-song temple. And were it not that his predecessors in theological discovery and emotional disquisition had anticipated all his leading positions, John would this day occupy a commanding station among the world’s religious enthusiasts. But as it is, we must not suppress our admiration for *the worker*, for the sincere and wholly-believing mind, nor omit to recognise his supreme and unapproachable function as the demonstrator of an *IDEA*.

Wesley's great central Principle—through the life of which the heavens inspired him—was, that “God had made mankind missionaries to each other.” He perceived that men are never isolated or absolutely idle. From each soul proceeds either good or evil. Mental atmospheres blend, or meet, for some religious use and discipline. It was this perception of Wesley, and the corresponding conviction of Swedenborg, that led to a number of letters between them. Some men *work* with their hands: these are “manufacturers.” Others *work* with their passions: these are “malefactors.” A third class *work* with their virtues: these are “benefactors.” Still others, belonging to no party, being neutral in qualities and motives, *work* for anybody in every way: these are simply “factors.” Wesley discovered this humanitarian arrangement by inspiration. There was “one body,” but different “members.” These members act all the time, either ill or well, for the Devil or for God; and hence the doctrine of converting the world by “missionaries.” Each bad man is an adversary; each neutral is an emissary; each good person a *missionary*. The old Mosaic dispensation taught “works” as the means of salvation: do, and live; but Jesus reversed the plan, *live and work*, or believe and do; to which Wesley shouted, “Amen!” And from that “power” which accumulated upon his spirit, as a result of inspiration, he fired the thousands with an IDEA immortal. But our grief is, that his enthusiastic friends, instead of getting the diamond-Principle of his doctrine, have *institutionalized* themselves around his “thought” concerning the Principle. Without admiring or controverting his particular opinions, then, we welcome the inspired Wesley to his own eternal place in the Pantheon of progress.

ANN LEE, eighty-five years ago, or seventeen hundred and seventy-four years after JESUS, began her practical era. Her advent and labor move before me with importance and magnitude.

I behold in her position and inspiration something great and revolutionary. In the exemplification of typical spirituality, and as a sign of advancing tides in the ocean of divine Ideas, she is gloriously useful and indispensable. As her birth is chronicled in the midst of a modern civilization, which exceeded that of the times of Origen, Luther, and Calvin, so is her religious development more than theirs startling and important to mankind. The reasons are —

I. Because she was a woman. II. Because she was an inspired woman. III. Because she enlarged the scope of religious experience. IV. Because she unfolded a Principle, an IDEA, which no man, not even Jesus, had announced or perhaps surmised.

Abraham, Isaac, Jacob, Jesus, Paul, and other inspired persons, were illuminated on many integral principles, but never sufficiently to perceive the plenitude of woman's nature, and the equality of her destiny. They had a God of almighty force, of infinite intelligence, of inconstant temper, of love for the lovely, of hate for the hateful, with a heaven for his friends, with a hell for his enemies; but, in the out-reachings of these minds toward a comprehension and presentation of their God, you will detect a one-sided dependence confessed, a short-sighted obligation and responsibility, and a semi-civilized acknowledgment of the divine personality and character. It was all *manish*; God was a "He"-God; and woman was supplemental. Paul, therefore; permitted the women "to speak" in meeting, with certain insulting restrictions and by-laws affixed. The Jews kept women in the background, if not in the tented kitchen, and nowhere does their God disapprove the custom! Luther entertained and expressed almost savage sentiments respecting the woman nature and function; his royal and indignant antagonist, the polygamist Henry VIII, did not disagree with the doctor of Wittenberg concerning woman; neither did the fiery hail of Calvin's logical cannon destroy the ranks of prevailing prejudices against woman. In fact, woman was not

seen by religious chieftains to possess more than secondary value in the universe of "Men," until the advent of the good, the just, the inspired George Fox; after him we derive a higher typical revelation of the woman-nature from the miraculous-minded Swedenborg of the North; then John Wesley, by the light of his inspired talents, recognised woman as a divinely *valuable* agent in the "home-mission" work, also as a voice "persuasive in prayer" as the song of the morning stars; but we wait, and watch, and supplicate, during all these seventeen hundred years of religious concussion and progression, for such a revelation of God's character as came unexpectedly through ANN LEE.

Of this excellent personage, and concerning the quality and effect of her teachings, the German, English, Scotch, and American Churches have published libellous accounts. Priests are transparently unjust. No error, no untruth, is so immoral as that of the pulpit. It fears a new revelation. But shall mankind hang reverentially upon the neck of Superstition? Will men shut their eyes to stellar light, and open them in the darkness of earth-born theology? From a limited, finite, stereotyped conception of God, the better part of mankind will soon depart. The Council of Nice, in 325, was nothing more than a congress of prejudiced and wrangling religionists; yet do Catholic and Protestant, Dogmatist and Progressionist, fear to openly repudiate that council. Ecclesiastical tribunals are places where justice is impossible. Prayers dissipate the soul's reliance upon integral Principle. The very pious are the fashionably immoral; that is, true "faith" under Jesus is more effectual than good "works" of any magnitude under Moses: so that, when one's faith *is right* according to the new covenant's standard of judgment, works may promote selfish and wicked ends with impunity to the worker. On this ground, or with this infallible security, priests could and can fabricate falsehoods against Ann Lee, and arrest the investigation of her experiences, all for "the glory of God and the salvation of souls."

But the end of all this is at hand. Among the just of the earth there is springing up a river of consuming fire, red hot with whole centuries of smothered indignation, and the "whited sepulchres" of dishonest minds will be deluged and utterly destroyed. For sixteen hundred and fifty years the "Apostles' Creed" has been received as changeless gospel; but even *that* is being deserted by hundreds of spiritual and philosophical minds, whose ancestral dignitaries worshipped it as the everlasting truth. "The world moves!"

Her crime was: *she was a woman with a claim upon mankind by Heaven's inspiration.* She could not be forgiven. Her sin was unpardonable. Gracious Heavens! a *woman* inspired? What a blemish on the masculine fraternity! Forbid it Abraham, Isaac, and Jacob! Moses, Jesus, Paul, Councils of Pope and Bishop—cast the "seven devils" out of this new Magdalene! God of *masculine* quantities infinite—the eternally-isolated "He" of the Prophets and Apostles—down with this ambitious Venus in Religion, scare her fanatical followers, and confound the people who listen at her meetings!

But she would not "down" at their bidding! The "He"-God of the Churches lived as completely and essentially in this "she"-Incarnation as in the expanded Universe. And here comes one great good out of this Nazareth. Ann Lee demonstrated the IDEA, the impersonal Principle, that *inspiration and revelation* are not confined to China, India, Persia, Judea, Greece, Germany, France, England, Australia, or America; that, qualitatively and quantitatively, the celestial streams set just *as surely* through woman's soul as through man's, fertilizing and equalizing the sexual hemispheres as they flow. She broke down the partition-wall which custom had built between the woman-spirit and its celestial Fountain-Source..

Of the doctrines and "thoughts" of this inspired One, I have nothing now to say; it is only of her central IDEA—of the Prin-

ciple—through which inspiration flowed to mankind. We grow sad when contemplating the *crystallization* of individuals about this nucleus. Not that their institutions are unchristian, or unfit for the moral regeneration and spiritual progress of thousands, but because *any* organization, believed to be “a finality” and so revered, is mankind’s enemy and a “stumbling-block” in wisdom’s pathway. If there are any just men and women on earth, any minds sincerely Christian, any persons conjugally disengaged, any exact followers of the Master and his first Apostles, any who endeavor to live and do righteously and peacefully, in the love and fear of God, with opinions in advance of the evangelical establishments either of America or Europe—they are the “Shakers,” the people who congregate about the “thoughts” of Ann Lee, the Friends who, as brothers and sisters, live in the spiritual glow of the Resurrection!

That the reader may not be deprived of the practical and religious “thoughts” of the Shakers, and that every mind may have all the necessary data of correct knowledge upon this subject, I herewith present a brief statement of some features of the Shaker theology. The seventeen propositions, with critical remarks, were drawn up by “F. W. E.,” a good authority:—

“I. JESUS CHRIST was the first Christian. He practised what he taught—the absolute necessity of being born again, out of the earthly into the heavenly element; and when that is accomplished in any soul, all old things in that soul are done away.

“II. There is not one soul on earth that is born again.

“III. There are a few who make it the business of their lives to strictly watch themselves, ‘that the Evil One touch them not,’ or mar the begetting of God in their souls.

“IV. The Church of Christ on earth is composed of such, and none else.

“V. They are the Church militant; and why? Because they are in a state of antagonism to the earthly element in their own souls.

“VI. Christ's mission into the world was to save his people from their sins, as above stated, by placing them in a state of antagonism. ‘Any man who will be my disciple, let him take up his cross daily.’

“VII. The Roman, the Greek, and the Protestant Churches are not of, nor do they belong to, the Church of Christ, because they are not in a state of antagonism to the earthly element above alluded to.

“VIII. If they were in a state of antagonism to all evil, they would not commit sin.

“IX. They do commit sin.

“X. Therefore, ‘by their works shall ye know them.’ They war and fight, etc., etc., as at Sebastopol: the Russians of the Greek Church, the French of the Roman Church, and the British of the Protestant Church.

“XI. A Jewish-Christian Church and a Gentile or Pagan-Christian Church did exist at the same time.

“XII. The Jewish-Christian Church at Jerusalem had all things in common; they did not marry, and abstained from war, they possessed the resurrection-power of rising out of the earthly element into the heavenly, angelic, or Christ sphere. All within the pale or spirit of that sphere were saved from sin. With them rested the Spirit of Christ; and all who came into that Spirit had their sins remitted on earth, and, as a matter of necessity, in heaven also.

“XIII. The Pagan-Christian Churches not only were *not* a continuation of the Pentecostal Church, but they were not even an integral part thereof, but were distinct bodies. They were not admitted into the Pentecostal Church, but were merely allowed and tolerated as an outer court thereof. The Pagan-Christian Church held private property, married, held slaves, and practised war. It was this court that ultimately ‘scattered the power of the holy people’—the power that saves from sin, assuming author-

ity, and 'standing where it ought not' in the holy place, it 'trod under foot holy things,' counterfeited; and feigned the Christ-power, and so became *Anti-Christ*.

"XIV. The Pagan-Christian Church was composed of heterogeneous materials (just as it is at this day): foolish Galatians, carnal Corinthians, guilty of deeds 'not even named among the heathen.'

"XV. In the second century a great schism took place in the Pagan-Christian Church. The then Bishop of Rome excommunicated all the Bishops of the East, because those of the East would not eat lamb when he ate it. Those of the East excommunicated the Bishop of Rome in return, thereby nullifying the whole Pagan-Christian Church ('Christ is not divided'). Both parties remained obstinate in quarrelling over the slaughtered, peaceful lamb, and are not reconciled to this day. Hence, there are two Popes in Christendom at this hour—the Patriarch or Father of the Greek Church, and Papa or Pope of Rome. And, since it is the nature of parts to possess the properties of the whole, if the Pagan Church possessed infallibility when it fell into two, the infallibility-property must have been split into two also; and when the Roman Church fell into two under Luther and Calvin, they must in the very nature of things have retained their share of infallibility and of 'power to minister in holy things.' These men were good Catholics, and ought to have been *sainted*. All the difficulty was in their being a little too zealous: they wanted the old woman of the Vatican to walk a little straighter, and not to cover so many dirty things with such a width of crinoline—that was all!

"XVI. The Greek and Roman Churches of to-day are the lineal descendants of the said Pagan-Christian Church. The Protestants are fragments of the Roman Church, and bear the same relation to it as parts do to a whole; and, as water can not penetrate a rock, but can find its way among its fragments, so

there is more light, progress, personal and civil and spiritual freedom, and security of life, in Protestant than in Catholic countries. Therefore it is desirable that a perfect solution of the rock and its fragments take place (the process is begun), and mind be disenthrall'd, so that that Power which creates all things anew may, without let or hinderance, bring forth the new heavens and the new earth, in which shall dwell righteousness, even as in the Pentecostal Church.

“XVII. The Greek, the Roman, and the Protestant Churches, shall bear no relation to the Church of the latter day. In it its members shall learn the art of war no more, and the cannon's terrific roar shall not be heard within its borders. Come, then, ye good men and women true, of all sects and parties, of all colors and of every clime, of all religions and of no religion, and raise a voice and lift a hand to bring about on earth the reign of Love, Justice, Equality, and Universal Peace. Undo the heavy burdens; let the oppressed go free; bind up the broken-hearted; give deliverance to the captive, and to all an equal chance to an equal share of all God's blessings, spiritual and temporal.”

But it is the *central* Principle, the Idea of Ann Lee, for which we now reverently inquire. That principle, in brief, is this: GOD IS DUAL—“HE” AND “SHE”—FATHER AND MOTHER! Hindoo teachers obtained a golden glimpse of this impersonal truth. Forming and destroying principles, male and female energies and laws, were perceived and taught by the early inhabitants. But not one person, from God Brahma to President Buchanan, has done what Ann Lee did for this world-revolutionizing Idea. She centrifugated it in a thousand different forms of expression. It took wings in her spirit. Better than the Virgin Mary's saintly position in the ethical temple, is the simple announcement that *God is as much Woman as Man*, a oneness composed of two individual equal halves, Love and Wisdom absolute and balanced, eternally.

Best minds of best culture everywhere accede, and, in different words, repeat this central truth of Ann Lee. "There is a God for all nations," says Theodore Parker in his most living style of inspiration, "inspiring liberal Greece and prudent Rome not less than pious Judea; a God for babies sprinkled, and for babies all unsmooched by priestly hands; a God for Jacob and Esau, Jew and Gentile; a God to whom mankind is dear—FATHER and MOTHER to the human race." To this wonderfully beautiful truth he adds: "Then you can explain human history: the diverse talents of Egyptian, Hindoo, Persian, Hebrew, Greek, Teuton, Celt, American, these are various gifts, which imply *no partial love* on the part of Him who makes yon oak a summer-green, yon pine a winter-green. You find the infinite God [that is, the Father and Mother] in human history, as in the world of matter; for as the plan of material combination, mineral, vegetable, and animal, did not reside in any one of the sixty primitive substances, nor in the world of minerals, plants, animals, but in God, who is the thoughtful substance to these unthinking forms—so the plan of human history is not in Abraham, Isaac, Jacob; it is not in the whole world of men, but in the Infinite God, who is the Providence that shapes our ends to some grand purpose that we know not of." Elsewhere he says: "Commonly, I think, men and women of simple religious feeling furnish the facts which men of great thoughtful genius work up into philosophic theology. It is but rarely that any man has a genius for instinctive intuition, and also for philosophic generalization therefrom. Such a man, when he comes, fills the whole sky, from the nadir of special primitive religious emotion up to the zenith of universal philosophic thought. You and I need not wait for such men, but thankfully take the Truth, part by part, here a little and there a little, and accept the service of whoso can help, but taking no man for master—neither Calvin, nor Luther, nor Paul, nor John, nor Moses, nor Jesus—open our soul to the Infinite God, who is sure to come in without bell, book, or candle."

Now, although the logical drift of this strong man's inspiration sweeps outwardly into the boundless sea of intellectual freedom and individual growth in spiritual goodness, yet the plan is found centred in "Father and Mother God," the central primal principle at the heart of Ann Lee's inspiration and teachings. But she was no philosopher, no deep, quiet analyst of inward feeling from interior Ideas, and hence the appearance and mixture of egotistic specialties therewith. The shapes and shadows of her private necessities, trials, and temperament, flit here and there like the fairy flashes and impalpable forms of uncertain inspiration. Contradictory spheres burst out through her organic powers of compelled expression. With these, and with several partially-pronounced Ideas within the record-pages of her illumination, we can have nothing to do. Let those who love to *institutionalize* one mind's "thoughts" as finalities and rules of life for all other minds, meditate upon them; while we, preparing to start as fellow-pilgrims up the shining mountains of Eternal Development from within, do welcome Ann Lee to our homes as a world's benefactor, and with reverence introduce her to her own seat in the Pantheon of progress.

JOHN MURRAY, seventeen hundred and forty-one years after Jesus, or one century and eighteen years ago, comes next. This high-hearted and largely liberal man, not the devil, laid the foundation of modern Universalism. The earliest beam of gospel equality, the first uplifting thought of unlimited happiness in store for all children of the Father, fell like sunlight upon the reason of this love-visioned Reformer. But before we gaze contemplatively upon his theological fields, bending with the grain of golden promise, I venture to divert the reader's thoughts, and fix them upon what we have termed "The Pantheon of Progress."

These words are designed to impart an image to the mind of that Temple of Truth—"the kingdom of heaven"—which should

be created and harmoniously beautiful within every man's consciousness. A *Pantheon* is a temple of the gods—a Mecca of the honored and sainted few—whither reverential and grateful intelligences congregate to meditate and worship. The marble-walled Temples of Greece, the brown-roofed Pagodas of India, the prison-built Cathedrals of Europe, the high-spired Churches of America, are all Pantheons, not of "Progress," but of ancestral superstitions and numberless misapprehensions. In slumbering stillness of intellect and reason, the world's inhabitants visit these god-houses, and listlessly linger to catch the words of priests, which ooze out from the gloomy slopes of the consecrated sanctuary. Past ages and the bibles, like the nightly shades of giant warriors who fight for the cross and crown, are the gods of authority in these material temples. Rapturously does the deep-toned organ peal the praises of these gods. Like a gurgling streamlet at the base of the Holy Mountain, then swelling like an undulating flood of anthemnal melody, and now floating our prayers off over the horizon's verge up to the Throne of Grace! No wonder the people go to these Pagodas. No wonder that Reformers, Iconoclasts, the temple-breakers, and Progressionists, with their hard-seated halls and harder sentences, receive the roughest and toughest treatment. These have at first no flowing flood of music by which to soften the rocky protuberances of an audience; neither in their meetings do men's minds dream in the loitering gales of heaven-resounding prayers; but, instead, the dagger-points of prejudices project themselves like hairs from every head, and the muffled murmurs of embittered disapprobation surge round about the speaker. The private history of all reformers—from Jesus to John Huss, from the Apostle Paul to Theodore Parker—is the same tale of misapprehension and persecution.

But we haste to the spreading canopy of our world-wide Pantheon of progress. Here, where the silver ocean of immortal Ideas undulates within every bosom, and where the peerless

priests of eternal Principles meet in the lofty love and simplicity of Wisdom, we tread the pillared aisles of the spiritual cathedrals of Truth. Prejudice can have no place in this Temple, which is more bejewelled and adorned with thoughts and deeds of moral beauty than the fabled superstructure of King Solomon was with stones, gems, and earthly gold. Here we behold the waving plume of stately minds, whose loving-kindness and labors of wisdom outshine the mysterious stars of heaven. The swinging censer of Thought flings fragrant fertilizations upon every intellect. Here we find every spiritual and ecclesiastical Reformer—in this Congress of the many-minded—and the incense of our softly-whispered gratitude floats afar between the arches of Infinity. Every phase and status of mind are here represented. History spreads her banquet upon the tables of immutable Truth. The divine splendor of her altar-hills pervades all the sky with resplendent pictures of Nature and her God, so that he who runs may behold, comprehend, and worship. The many-volumed scroll of immeasurable Progress unrolls itself like the SPIRIT of the Universe; and the music of ransomed millions, mingling with the flower-songs of boundless NATURE, and sweeping through every heart—

——“bents

To that great anthem, calm and slow,
 which God repeats.”

Whatever cathedrals adorn the summits of distant Europe, or stupendous as may be the lofty pyramids of ecclesiastical authority, or countless as are the pearly gods of antiquity which ornament the error-recesses of modern Churches, they are nothing to our eyes which see the IDEAS of GOD, crowning the brows of departed (or living) men and women, whose angel-presence fills to overflowing our Pantheon of Progress. Behold, O man! and rejoice; for this is THE CHURCH OF THE FUTURE. America is the first mason at work upon this structure. Let her sons and

daughters of Liberty and Wisdom sing out joyfully with the morning stars.

Thousands may complain, however, because in this chapter their best-beloved representatives do not appear with the rest. For such minds, I have but one word by way of explanation. That word is, that this chapter is professedly devoted to the analysis of only one class of inspired minds, and proposes to attend to only those of this class whose "thoughts" have been *institutionalized* into sectarianism, or whose IDEAS have been overlooked or underrated, in the regular historic path of ecclesiastical development. Lateral growths, like the unfruitful and unnecessary branches of a grandly useful tree, must be hewn off or utterly neglected in this examination. In all countries and ages, between the personages set forth in the Pantheon, I notice characters laboring with important IDEAS. But the expressions of these minds have cropped out, with more system and beauty, through the inspirations of certain accredited leaders. Hence, we announce and analyze the latter, to the exclusion of several geniuses yet very precious to many living intellects. Farmers, mechanics, manufacturers, merchants, legislators, physicians, orators, poets, painters, musicians, warriors, patriots, emperors, princesses, kings, advocates, statesmen; these may behold certain geniuses at the head of their unnumbered ranks, who should be conducted to their well-earned seats in the Pantheon of Progress. Very true; but I leave this literary banquet and justice-promoting ceremony to the industry and inspiration of others. In the beginning, I said that it was only of the Religious History and personation of IDEAS, that I should write; and now, I further say, in explanation, that only the most prominent of these can reasonably claim announcement and psychometric analyzation.

For example: I can not stop to develop the facts and thoughts of Joanna Southcote, of England, who came forth about the year

1804, with a full-blown double-rose of typical experiences. The subsequent developments of this inspired woman exerted profound benefits over many cultured minds. Not only were months typical of her spiritual transformations invisible to others, but also every day of each month, and every hour of each day, became dial-plates and fingers of time, to which her every private psychological experience was associated by a subtle law of correspondence. Her revealments were of impressive importance to those who needed specialities; but the central inspiration, TYPEISM, is better developed in Swedenborg; to whom, therefore, we direct the reader's unprejudiced sympathies.

Mahomet, filled with high "thoughts," and spiritual zeal unquenchable, can not be counted an Idealist, in the forms of his development. His very best inspiration, "Cleanliness is next to godliness," can be found with thousand-fold more strength and adaptation in the works of living physiologists; also, in the *side-IDEAS* of the gentle, holy Jesus, in Paul's exhortations, and these characters may be found in the Pantheon of Progress. Therefore, Mahomet is not received; but it is not prejudice that blinds our eyes, only inadaptedness in the man for our purpose.

"So wisely taught the Indian seer :

Destroying Siva, forming Brahm,

Who wake, by turns, earth's love and fear,

'Are one, THE SAME."

The Catholic descendents of the ancient, pious Druids may complain, also; but they need not, any more than many who now live and labor for the world. Of the moral thoughts and doctrines promulgated *so long ago*, the following articles of faith may be deemed fundamental.

The following extracts (obtained by a friend) are from a work entitled, "The Ecclesiastical Antiquities of the Ancient British Church," by the Rev. John Williams, M.A. Published in 1836, by W. J. Cleaver, Baker-street, London. These extracts are

from the leading articles of the "Bard's Druidic Creed." They show what was the religion of the ancient Britons, *eight hundred years before Christ*. Thus we discover that those very moral precepts claimed by the evangelical Churches to have originated with Christ, were practised centuries before his time by a so-called heathen nation.

"**GOD'S ATTRIBUTES.**—These being in themselves most beneficial and harmonious, necessarily tend to annihilate the power of evil and bring man to everlasting happiness.

"**ANIMALS.**—We can not kill an animal any more than man, but as a prevention against or a punishment for killing. —

"**PROVIDENCE.**—Even the malignity of man is rendered subservient to the general and ultimate end of Divine Providence, which is, to bring all animated beings to happiness.

"**PEACE.**—The bard, amid the storms of the moral world, must assume the serenity of the unclouded blue sky.

"**TRUTH.**—Believe nothing without examination; but where reason and evidence will warrant the conclusion, believe everything and let prejudice be unknown. Search for truth on all occasions, and espouse it in opposition to the world.

"**PRIDE.**—Pride is that passion by which man assumes more than the laws of Nature allow him; for all men are equal, though differently stationed in the state of humanity for the common good. Whoever assumes such superiority is an usurper, and he attaches himself thereby to evil, in such a degree, that his soul falls at death into the lowest point of existence.

"**SACRIFICES.**—The death of criminals who surrender themselves voluntarily is also sacrificial, inasmuch as they do thereby all in their power to compensate for their crimes.

"**PUNISHMENT.**—Eternal misery is in itself *impossible*; it is inconsistent with the attributes of God, who is all-perfect benevolence.

"**THE FINAL STATE OF THE WORLD.**—All mental and cor-

poreal affections and propensities, of benign tendency, will remain for ever, and constitute the joys of celestial existence.

"RULE OF DUTY.—Our infallible rule of duty is—not to do or desire anything but what can be eternally done and obtained in the celestial state, where no evil can exist. The good and happiness of one being must not arise from the evil or misery of another.

"THE TRIADS.—Three things it is impossible God should not be: whatever perfect goodness would desire to be, whatever perfect goodness should be, and whatever perfect goodness can perform.

"Three things evince what God has done and will do: infinite power, infinite wisdom, and infinite love.

"THE THREE ULTIMATE OBJECTS OF BARDISM.—To reform morals and customs, to secure peace, and to praise all that is good and excellent.

"THE MORAL TRIADS.—Three great laws of man's actions: What he forbids in another, what he requires from another, and what he cares not how it is done by another.

There are three laws, well understood, will give you peace: the tendencies of Nature, the claims of Justice, and the voice of Truth.

"SIN.—The roots of all evil: Falsehood, Covetousness, and Pride.

"FOUR ELEMENTARY SINS.—Anger, Covetousness, Indolence, and Fear.

"EIGHT CHIEF SINS.—Extortion or Fraud, Theft, Pride, Adultery, Idleness, Gluttony, Envy, and Cruelty.

"THREE PRINCIPAL DIVINE QUALITIES OF MAN.—Liberality, Love, and Forgiveness of Injuries."

John Murray, in common with the savage of ancient Syria and the greatest poet of England, in common with the Jewish law-giver, and the gentle Man who confounded the doctors, in

common with the soaring pine-trees and the angels of higher worlds, was a receiver of God's impartial spirit. His bodily organization was not powerful, although it was active; neither was his mind heavily freighted with scholastic attainments; nor were his "thoughts" higher and broader than the inspirations and cogitations of the waiting mind who, long before Mr. Murray's arrival, built a meeting-house for the prophetically expected comer, whom he instantly knew by intuition to be *the right preacher* of the Father's love and universal salvation from sin.

Murray had investigated theology in the light of the gospel, which he saw revealed in the light of Reason. By unwearied searchings, literal renderings, and figurative views, of the "thoughts" recorded by the evangelists and apostles, in the supposed "last" will and testament of Jehovah, he deduced the doctrine of Zoroaster, Socrates, and Origen: that *there would be an end to sin and suffering*. Mankind throughout were "all dead" in Adam's stupendous crime; but, by virtue of the moral-work and martyrdom of Jesus, the same "all" would be "made alive." Murray discerned new and more reasonable meanings in the several Bible-terms, which the evangelical clergy employ to enforce the *consoling* gospel of endless torment. Under his common-sense explanations, the Bible began to teach, to the receptive portion of mankind, a gospel of "glad tidings;" and a foreordained scheme of universal salvation for a universally damned race, was proclaimed with all the mysterious authority of inspiration. The all-wise and merciful Maker, from the foundations of the world, fixed upon a plan of human escape from the consequences of human transgression. He sent his only-begotten Son upon this globe, which, in point of importance, when measured by the magnitude of unnumbered other earths that swarm immensity, is as a wheelbarrowful of fertile dirt to all the Heaven-reaching Alps; and this beloved Son, of the omnipotent and all-merciful Father, would see "the travail of his soul and be satisfied." Nothing less

than a world's ultimate reconciliation and universal happiness *could satisfy* the unlimited love and unrestrained power of this Heaven-decreed and God-begotten Messiah.

Of the specialities in the Bible-cogitations of Murray, little need be written; for there are, at this day, a respectable multitude of self-appointed and otherwise well-qualified minds promulgating the *particulars* of the system; but, of his IDEAS and master-principles, something further is demanded. Regarding these, I would say, that Murray's inspiration covered a vast field of principles central to preceding theologians: such as the "overcoming of evil with good" in Zoroaster; the "Incarnation" principle of Paul (with all the theological and resurrectional speculations of the apostle, also); the central force of Calvin, that "God is a God of foreknowledge, and adequate to the redemption of all his promises" (only the iron-headed reformer could not see a word in the Bible friendly to endless happiness for *all* mankind); the doctrinal principle of George Fox, that "the human spirit is from God, and is at all times animated by the 'still small voice' of his presence;" but, in addition to all these, John Murray developed another impersonal Principle, viz: that *the central life-force of God's existence is impartial Love for all his children.*

Moses taught the human fear of God as mighty and essential. At first, Jesus attempted to overthrow neither the Jewish theology nor their code of laws, but cautiously proposed amendments and revolutionary additions, in order "to fulfill the law and the words of the prophets." This plan met and stilled the Hebrew prejudices of a few minds. At length, however, when the Nazarene attained to the consciousness of more spiritual strength, as a result of development from the *inward* fountain of Principles, he spoke out more plainly and uncompromisingly against the old dispensation of useless doctrines and nefarious practices. He said almost nothing about the *fearfulness* of his heavenly Father; very little concerning the importance of "works," as means of fulfilling

the law ; but, in opposition, he taught the *perfect Love* of his God, and of "faith," as the strait gate, opening upon the fadeless gardens of spiritual joy and peace. This all-conquering principle of impartial Love in the divine Creator, became the *central* inspiration of John Murray. Calvin's terrible conception of God's justice was subdued and tempered away by the new preacher ; and even John Wesley's system of "probation" was greatly modified and enlarged ; so that, in the new-gospel reading of God's plan and will, this lower world became the exclusive sphere of sin and suffering (the effects of the flesh and its circumstances), and the "after-death" existence was proclaimed, under the wise providence and mercy of the Father, as a sinless heaven of universally happy spirits.

Better thoughts and higher ideas of what constitute the "devils" that tempt mankind, and of the "hells" to which the disobedient and impenitent are condemned by God's moral laws, came out of Murray's central Principle. A terribly great *battle of texts* followed this outrage upon the treasured pet-doctrines of antiquated orthodoxy. Accredited theologians armed themselves with gun and spike and spear, with hook and line of scholastic prejudice and pride, and started out to hunt and fish for the *original* demonstration of doctrine in the Greek testament and Hebrew phraseology. But the new-school men energetically pursued, "armed to the teeth," with powerful talent, to explain, give chase, and debate. The Ballous, the Balfours, the Winchesters, the Streeters, the Kneelands, the Thomases, and Sawyers : how brave, and valiant, and triumphant, were these, and others not less endowed, in the progressive work of under-error extermination. The orthodox ministers defended their favorite "consolations of the gospel"—namely, total defilement, personal devils, literal hells, vicarious atonement, imputed righteousness, justification by faith, regeneration of the faithful—and thus the evangelical and orthodox soldiers gave the Universalists "HELL!" in return for which

they received only shots from the gospel of "LOVE," and bomb-shells containing biblical proofs of the final holiness and happiness of all mankind. The battle, for the present, is ended, and each party is, as usual, victorious. The soldiers of the opposite armies are now peacefully organized in their respective encampments, professionally parading and drilling fresh recruits; and certain idlers among the great hosts of the million-sided humanity look wonderingly on, when not otherwise amused or employed.

* But the great interior work is yet in process of completion. Universalism is a *new* Protestantism. It contains germs of reform better than its ministers have the courage to confess. It leads *out* of and *beyond* itself; as did Luther's individual rebellion. The talented conservative friends of Murray's inspiration have *institutionalized* extensively within the last quarter of a century; they have prided themselves, and do now exist, upon a growing respectability among the sects; and, therefore, although this denomination has successfully imitated other parties in collegiate and literary enterprises, its days are numbered; other, and far more scientific forms of theological development will supersede Universalism in the overhanging future. But no man before or since Murray ever so beautifully, reverently, and powerfully discovered to mankind the embosomed and all-conquering LOVE OF GOD; or, in other words, that "God is Love," not hateful and revengefully destructive. Zoroaster repeatedly announced; so did Socrates, Plato, Confucius, Jesus, Origen, Augustine, Fenelon, Ignatius, Swedenborg, George Fox, Ann Lee, and others; but nowhere, among all the hosts of spiritual teachers inspired, can we find such wholesome devotion to the logical results of the Principle. Therefore, we behold in Murray another holy declaration of truth. He unfolded an impersonal IDEA, and should enter the Pantheon of progress.

WILLIAM ELLERY CHANNING comes next. This representative intelligence was originated upon this representative continent. He comes like a great branch, red with fruit, from the body of the tree of Life. Beneath the golden shade of this transparent foliage I bow in reverential gratitude. My spirit is filled with a white aromal light—the effulgence of spiritual wisdom—and, as I behold, the swinging censer of divine love flings immortal hope upon the world.

True piety is a consciousness and confession of the sentiment of religion; true morality is the intentional application of that sentiment to the affairs of life. But in all times there have been saints *too pious* to be moral; and, on the other hand, there have been, and are, certain characters too moral to be pious; that is, formal religiousness without practical goodness, and involuntary goodness without spirituality. But Dr. Channing's character was a beautiful equilibrium; it exhibited the nicely-adjusted balance, an equality between piety and morality. He had the religious feeling, the devotional sense of dependence and accountability, joined to the practice of philanthropy and good deeds. And it must be further written that this Reformer was *too religious* to be theological, and *too theological* to stand at all times upon the immutable principles of coherent philosophy. And the largest proportion of the Unitarian clergy, the followers of Channing, come within the scope of this criticism. He was a pious theological reformer, with wisdom sufficient to surpass many of the abounding doctrinal absurdities of prevailing great men; and his wisdom included moral courage adequate to the development of revolutionary principles in theology.

Channing's physical organization was somewhat imperfect, especially in its nervological and functional departments. Exquisitely sensitive and motorial, in their operations, were the nerves of this spiritual person. There was a spiritual thoughtfulness and a graceful majesty in this character which I love to contemplate. He

drew graceful essences and forms out of every object and ether. God was not a phenomenon, but a PRESENCE, everywhere lovingly intelligent. His mind took in large estimates. He gives me an impression of massiveness, of quantity, of richness integral. The circle of twenty-four hours never wholly encompassed his intelligent sympathies; neither was he belted by the prejudices and narrow patriotism of his time and continent. Nor was he intimidated by the institutions called sacred in his vicinity. But to him life was real; in its manifestations, unbounded; in its quality, divine; in its quantity, immeasurable; in its results, glorious and just. Not a personal God, exalted, abstract, and infinite — but His “image,” debased, crucified, and miserable — was this man’s pre-eminent and eloquent theme. His deep-rooted sentiments, and his “thoughts” also, concerning mankind, leaved out and bore fruit every Sabbath. Many of his convictions had the germs of universal Ideas within them. Human duty, and the welfare consequent upon obedience, not Sectarianism and dogmatic theology, perpetually covered the polished disk of his impressible intellect. From the fountain beneath there flowed up a new statement, which I deem this man’s central heavenly inspiration, his master-principle, to wit: *the internal capacity of every man for eternal improvement.*

This anti-total-defilement Principle, soon after its announcement in this liberty-promoting but slavery-supporting country, fell and broke like a thousand thunderbolts in the churches! The very heart’s core of old theology was death-struck. No, not the heart, for orthodox religion never possessed such an organ; but its metallic bosom was filled with consternation. God as the universal Father, humanity as a fraternal Family, and heaven as the possible college of earthly graduates: this doctrine filled the godly churches with intolerable agitation. The splendor of the Golden Rule was dimmed by the greater inspiration of this truth. How could one man love another as himself, unless the spirit-centre of love, “the heart,” be pure, and capable of dispassionate interest?

No soul can realize a pure love of God, unless the core of its life be perfect, and not blemished by the presence of sin. "Any view of God, of which love is not the centre," said this inspired Idealist, "is injurious to the soul that receives it." He entertained the highest admiration for the wisdom and righteousness of Jesus — who was man's Savior by example — and felt the loftiest abhorrence for whatever outraged that spirit and dishonored that truth. "The greatest and most dangerous error of the age, is the substitution of opinion, speculation [thoughts and doctrines], and controversy, of noise and bustle, *about* religion, for the *practice* of Christ's precepts."

It may be urged by the friends of Swedenborg, Fox, Wesley, Lee, or Murray, that the same "Idea" is by their favorite authority perfectly expressed. The reply is, it is very true that each mentioned teacher did either hint at or logically deduce this Principle—the *internal capacity of every human being for eternal improvement*—but it is not true that these minds made it *instantially a lever and the fulcrum* of a progressive revolution in theology. Doctor Channing's intuitive penetrations opened up the countless gems of truth hid in the psycho-ovarium of each human individual. To his eyes the human soul was a garden of Eden, or the fabled garden was an emblematical exposition of the spirit of man, needing fine attentions and best culture. The very opulent soil produced innumerable *weeds*, when neglected by the appointed Guardians of progress. "A single sentence," said he, "from the lips of one who has *faith* in Humanity, is worth whole volumes of ordinary sermons."

"Every human heart is human,
And even in savage bosoms
There are longings, yearnings, strivings,
For the good they comprehend not."

On the highway of unbounded Liberty this nobleman was **strong** within himself and strengthening to others. He cherished no

sickliness of sentiment upon questions of conscience and duty; but his outspoken thoughts went straight to the mark: "The Free States are the guardians and essential supports of Slavery. We are the jailers and constables of the institution. . . . There is some excuse for communities who, under a generous impulse, they espouse the cause of the oppressed in other States, and by force restore their rights; but *they are without excuse in aiding other States in binding on men an unrighteous yoke.* On this subject, OUR FATHERS, IN FRAMING THE CONSTITUTION, SWERVED FROM THE RIGHT. We their children, at the end of half a century, see the path of duty more clearly than they, and *must walk in it.* To this point the public mind has long been tending, and the time has come for looking at it fully, dispassionately, and with manly and Christian resolution. . . . No blessing of the Union can be a compensation for taking part in the enslaving of our fellow-creatures; nor ought this bond to be perpetuated, if experience shall demonstrate that it can only continue through our participation in wrong-doing. To this conviction the Free States are tending."

The clear, limpid, spiritual reasonings of this Reformer flowed like the ethereal rivers of eternal life. With overmastering gentleness and instinctive wisdom of conception, he gave forth his fine Christian rationalisms; and his "thoughts," overflowing their underlying Principles (or Ideas), gave an *impetus* to the entire moral mind of awakening America. Possibilities over possibilities! The Idea of the capability of humanity for eternal progress, when it was inhaled and fairly accepted as a truth, acted like the God-sent lightning of Sinai! It aroused and encouraged the friends of Education. All but the dead in superstition and bigotry arose from their long, silent slumber, and every one recognised the value of public schools, and the necessity of a system of preventing crime and suffering by means of well-ordered moral asylums and homes of education and industry. "If we are to obtain brighter and more enlarged conceptions of Christianity, we

must begin with feeling that past ages have not exhausted Christian truth, and that WE MAY MAKE ADVANCES ON THE WISDOM OF OUR FATHERS." So nobly wrote and taught this Reformer. Herein is an open acknowledgment of the Principle of Progression; as an effect, not as a cause; but it was not the *central* or foundational IDEA on which he erected his hope-crowned superstructure.

Progression, as an experience, was to *result* or effectuate logically from human conditions and human obedience; not that these conditions and this obedience would ultimate from the causative principle which is slowly and surely acting upon and developing the spirit of truth and humanity. So, therefore, we can not say that Channing's mind recognised more than *the possibility* of holiness and happiness for all mankind. He would not promise that universalistic result; only this, that mankind were *capable* of endless expansion in wisdom and righteousness. That the world would positively and inevitably progress in all its parts, and ultimately outgrow all sin and wretchedness in the coming future, was more than he ventured directly to affirm; but, in more than a thousand diamond sentences, he set forth his infinite "hope" and Christlike belief concerning the eternal possibilities. He practically discerned and intelligently expounded the laws of Providence, and was a devout believer in the ultimate triumph of Love, Truth, Justice, Wisdom, and Liberty. But let the word again go forth that this man was too religious (or pious and moral) to be *theological*, and he was also too theological (or thoughtful on doctrine) to be a clear-headed teacher of universal philosophy. He was nevertheless gloriously endowed with *unitarian* or unitary intuitions of moral truth; and his inspirations and multitudinous thoughts sparkled like those of Plato and Jesus.

Channing opened up a *new era* in the theology of Christianity. Two great influential rivers went out from his fine and impersonal inspirations, viz.: *the inherent purity and dignity of every human*

heart; and second, *the possibility* (and probability, though not certainty) of *final holiness and happiness for all mankind*. The first proposition, commending itself to the intuitions and desires of all good men, became the parent-principle of a great theological movement toward a higher perception of Christianity; and the second proposition, being more just and reasonable than the teachings of either Calvin, Swedenborg, Wesley, Fox, or Murray, made each person a *pivot* of stupendous responsibilities. Eternal moral advancement was a possibility—and logically *probable*—with every child of the Infinite Father. If not in the life, then in that which is to come. Death did not close down the individual in endless mental conservatism; neither did it eternally fix the condition of human spirituality and character. Progression, therefore, was affirmed of the inhabitants in both realms; not in any case toward the hells, as the sad-minded Swedenborg dreamily taught, but forward and outward, wherever the highest perfection (for the individual) was most certain and Christlike; thus accomplishing the noblest ends of Nature and Deity.

This sublimely-grand and hopefully-reasonable statement, of the character and purposes of the Divine Mind, shot all the way through every religious institution. Light followed the ball into old systems, but the inward darkness comprehended it not. The new gospel, however, found here and there a waiting mind. Thousands had silently rejected the Trinity, and were open for intelligence respecting the Unity, of the Godhead and family. Quakers, Shakers, Restorationists, Universalists, and Infidels, were in ample readiness for Channing's central Principle. Each wanted the other to affirm the best and largest of Humanity. The friends of George Fox and Ann Lee could not intellectually welcome the new man; but, *spiritually*, they were years ahead of even his cultured illumination: while the friends of Thomas Paine and John Murray, although spiritually incapable of realizing the moral opulence of this man, were *intellectually* far beyond all his

best theological revelations. In fact, while it is true that Channing's inspiration reached out and deeper in the religious sea of intuition, he failed (scientifically and philosophically) of meeting the demands of reasoning and reasonable minds. To the philanthropist and the spiritualist (and the pietist also) he was sweeter, brighter, and purer, than any known living soul; but, to the school of scientific thinkers in theology, he was, as they said, "*good and reasonable as far as he went!*"

Very soon, however, spiritual disintegration commenced. The new impersonal Ideas, clothed in new local "thoughts" of Christ, his system, and its adaptations to Humanity, attracted many of the best minds from other ranks. These overjoyed intelligences became efficient moral reformers. They held Human Rights to be sacred, irrespective of class or race, and advocated the largest investigation of theology. They prayed and preached, as they yet labor, for a more exalted conception of essential Christianity, for a higher standard of moral culture among the masses, for a spiritual education which would *prevent* crime and misery; and so they have fearlessly identified themselves with the most practical and important reforms of the present century.

In 1858, Doctor Bellows, of New York, divided "the vague and shapeless body" of Unitarianism into three parts, viz., the Progressives, the Hold-fasts, and the Reactionists. The Progressives are waiting to see the spirit of Unitarian faith gradually creeping through the general influence of literature and science; while the Reactionists, less animated with intelligent principles, being discouraged and dissatisfied, are cautiously feeling their way back into orthodoxy. "Next, the Hold-fasts, the regular heirs of historical Unitarianism, who think that Lindsay, and Priestley, and Belsham, Worcester, Freeman, Ware, and Channing, essentially completed the purifying of the Christian faith, and laid down the permanent creed of our denomination, have in their way hindered our influence by localizing and confining it. This eminently

faithful and conscientious school—the core of our otherwise vague and shapeless body—has unquestionably, within its sphere, done more denominational work than all the rest. It has indeed maintained the only organization we have had, published and circulated our literature, sent forth whatever missionaries have gone out, and been always ready to give an answer for the hope that was in it. But, having assumed the position of a sectarian movement, an attitude of conscientious hostility to the current creed of Christendom, and assigned to itself the duty of converting the world to the truth, by textual criticism, and the unfolding of ecclesiastical history, it has gradually found the great tides of the popular religious life of the world flowing past it, leaving it safely islanded on its impregnable rock. It expected a general battle, nay, invited it, on the ground it had taken; but the enemy has taken another route.”

And what shall we say next? Must we publish the fact, that the Unitarian priesthood is this day the most liberal and intellectual class of men in theology and progress; and also, because of their genteel conservatism and ecclesiastical pride, that they and the laity have *institutionalized* the religious “thoughts” of the divine CHANNING, and closed their pulpits, in many places, against those who teach the *impersonal* Principles of their leader? Verily, this must be written of them. They have patronizingly held in their conventions that Rationalists *may be* fellowshiped to some extent. But one great cause of Progression yet lives and works in their midst, viz.: that, because of their spiritual culture and intellectual fondness for logical consistency, *they can not frame a definitive and proscriptive creed!* The consequence is, that no one can exactly *define* what popular “Unitarianism” consists of, nor what one *must believe*, in the direction of Christ and spiritual growth, to make sure his private orthodoxy and salvation. Therefore, “*Nil desperandum.*” No intelligent mind denies to the pure Channing his self-carved seat in the Pantheon of progress.

JOHN H. NOYES, a graduate of Dartmouth College, while a student and licentiate of the Yale Theological Seminary, became the centre of a peculiar Christianity, in consequence of a new reading of the old testaments. He made a publicational demonstration of his radical differences, in argumentative refutation of the doctrines of old Theology, about three years after his discovery, which was privately evolved in 1834; so that from 1837 to this day, the topics of Bible Communism, of Salvation from Sin, the New Birth, Origin of Evil, Constitutional Christianity, and many relational questions, have been freely analyzed and discussed in several places by intelligent and honorable minds.

Special thoughts innumerable may be evolved from the few fundamental principles at the centre of this so-called Providential movement. There is profound love of Truth, and a deep faith in the ultimate works and triumph of constitutional Christianity, at the heart of this Leader. His intellectual endowments are ample and well balanced. Powerful and psychological in his moral feelings, government, and system, and the unpretending control of others, are easy and natural characteristics. There is in his spirit also a tide of social attraction, which repels energetically and peremptorily whatsoever it does not freely admit to its flow. He is a strong, bold, religious, healthy man; and his inspiration and efforts are to the establishment and realization of the heavenly state.

These peculiar Christians start with the generally-accepted proposition, which contains the central Idea of their Leader, that the Bible predicts the coming of the kingdom of heaven on earth. They hold that the religious world has constantly professed to be in expectation of such an Advent for the last forty years; that the popular hope of the Millennium, the universal use of the Lord's prayer, and the accumulating fervor of the public mind in relation to Universal Reform, New Theories of Society, Spiritual Manifestations, and still other signs, are varied indications of the

lurking expectation. To this they add another proposition, which contains the force of another impersonal principle, that "the administration of the will of God in his kingdom on earth, will be the same as the administration of his will in heaven." Evidence of this proposition is to their minds ample in Matthew vi. 10, and Ephesians i. 10, but, to the mind that questions the infallibility of the Bible, such evidence is of no account. To the Perfectionists, however, no other proof of the truthfulness of their position is demanded. Therefore, very reasonably from the premises which are assumed without searching analysis, they add to the last proposition these practical thoughts:—

"If we pray, 'Thy will be done on earth as it is done in heaven,' we ought not to shrink from filling out that prayer by asking specifically for what we know to be according to the will of God as it is done in heaven. For instance, we know that sin, disease, and death, are banished from heaven: we ought, then, to pray that they may be banished from earth; and if we pray for these things, we ought to expect them; and if we expect them, we ought to labor for them; and if we labor for them, we ought to begin by clearing away all doctrines that deny the possibility of them." Those are "thoughts" or deductions, very logical too, from principles accepted.*

This man's thoughts concerning what is proper and just to the heavenly condition are thus expressed: "In heaven, God reigns over body, soul, and estate, without interference from human government; and consequently, the advent of his kingdom on earth will supplant all human governments." As a natural effect and conclusion from this proposition, it is affirmed that "in the kingdom of heaven, the institution of marriage, which assigns the exclusive possession of one woman to one man, does not exist; that, 'in the resurrection, they neither marry nor are given in

* See their publications, "Bible Communism" and the "Annual Reports of the Oneida Association," and other works, by John H. Noyes.

marriage.'"* Bible communism is considered as a re-development of the condition of the Primitive Church. In the systematic deductions of the leader we find objections to the Social Science of Fourier. The Perfectionists are supernaturalists. They say: "The chain of evils which holds humanity in ruin, has four links, viz.: 1. A breach with God. 2. A disruption of the sexes, involving a special curse on woman. 3. The curse of oppressive labor, bearing specially on man. 4. The reign of disease and death. These are inextricably complicated with each other. The true scheme of redemption begins with reconciliation with God, proceeds next to a restoration of true relations between the sexes, then to a reform of the industrial system, and ends with victory over death. . . . The sin-system, the marriage-system, the work-system, and the death-system, are all one, and must be abolished together." But, while they reject the French solutions of social problems, they say: "We shall doubtless ultimately avail ourselves of many of the economical and industrial discoveries of Fourier." The Perfectionists affirm that the only plausible method of avoiding the stumbling-blocks of the sexual question in Association, is the method of the Shakers. "Forbid sexual intercourse altogether, and you attain the same results, as far as shutting off the jealousies and strifes of exclusiveness is concerned, as will be attained by making sexual intercourse free. In this matter the Shakers show their shrewdness. But they sacrifice the vitality of society in securing peace."† This system of thoughts, institutionalized about a divine impersonal Idea, results in what the world terms licentiousness. But the Perfectionists are supernaturalists in conception; hence they say: "Any attempt to revolutionize sexual morality before settlement with God, is out of order. [Here they object to the world's people adopting their social method.] Holiness must go before free-love. Bible communists are not responsible for the proceedings of those who med-

* See page 26, Annual Reports, 1853.

† *Ib.*, page 58.

dle with the sexual question, before they have laid the foundation of *true faith and union with God.*" Another thought of this Leader is, that *shame*, instead of being one of the prime virtues, is a part of original sin, and belongs to apostacy; that shame was "a consequence of the Fall, and is factitious and irrational." Adam and Eve were *not* ashamed as long as they were ONE; but when they became "two," their eyes were opened and they were immediately ashamed. This thought may be absurd to the student of Nature, but no believer in the fables of mythology should for one moment hesitate to say, "Amen." Nearly a quarter of a century ago, Mr. Noyes, the accredited medium and leader of these Christian interpretations, wrote to the young lady, who became and is now his wife, the following undisguised and unselfish sentiments: "I desire and expect my yoke-fellow will love all who love God, whether they be male or female, with a warmth and strength of affection unknown to earthly lovers, and as freely as if she stood in no particular connection with me. In fact, the object of my connection with her will be, not to monopolize and enslave her heart or my own, but to enlarge and establish both, in the free fellowship of God's universal family."

Bible believers can not refute the leading "thoughts" and logical deductions of this people. All prejudice is bigotry, and thoughtless repudiation is foolishness. The harmonial philosopher alone hath no controversy with such "thoughts," because he knows them to be, at best, nothing more than *suggestive*, not authoritative. What shall we say of the egotisms of this leader? He has conscientiously precisionized and systematically stated *his* thoughts concerning the thoughts of Jesus, Paul, and other religious authorities, and that is all. The Thinker will appreciate and intelligently love the central IDEA; the rest is of little moment to the eternal progress of immortal spirit.

Paul's religious superstitions and theological thoughts are deemed by this people as possessed of great weight. The apostle

is said to have placed property in woman and property in goods in the same category, and taught that both kinds of property interests would be abolished by the advent of the kingdom of heaven. "The time," said Paul, "is short; it remaineth that they that *have wives* be as though they had *none*; and they that *buy* as though they *possessed not*; for the fashion of this world passeth away."* Suppose the apostle to the gentiles did write his thoughts upon property in woman and in goods: does that add one inch to the stature of Truth? Does it alter anything? Paul did doubtless believe in the possibility of being *freed from sin*, of being in a state of "grace without law," of becoming perfect even as the Father is perfect; therefore he was a perfectionist. Grant it, my friend; but does that prove perfectionism to be according to Nature and Reason? Marriage of one man with his mate and equal, is one of Nature's divinest sacraments. But Paul writes the monogamic relation down as one of the "ordinances of the worldly sanctuary," like the holding of property in goods, or the Sabbath, circumcision, etc., and preaches his egotistic but honest opinion that none of these has any place in the resurrection, or kingdom of God on earth.

The finest piece of benevolent reasoning, among all the classified thoughts on this subject, is as follows: "The *possessive* feeling which expresses itself by the possessive pronoun *mine*, is the same in essence, when it relates to woman, as when it relates to money or any other property. Amativeness and acquisitiveness are only different channels of one stream. They converge as we trace them to their source. Grammar will help us to ascertain their common centre; for the possessive pronoun *mine*, is derived from the personal pronoun *I*; and so the possessive feeling, whether amative or acquisitive, flows from the personal feeling — that is, is a branch of *egotism*. Now, egotism is abolished by the Gospel relation to Christ. The grand mystery of the Gospel is vital union with

* See 1 Cor., 7 : 29-31.

Christ — the merging of self in his life — the extinguishment of the personal pronoun *I* at the spiritual centre. Thus Paul says: 'I live, *yet not I*, but Christ liveth in me.' The grand distinction between the Christian and the unbeliever — between heaven and the world — is, that in one reigns the *we-spirit*, and in the other the *I-spirit*. From *I* comes *mine*, and from the *I-spirit* comes exclusive appropriation of money, women, etc.; from *we* comes *ours*, and from the *we-spirit* comes universal community of interests."* In this scheme, Christ is the Head and Leader; all persons in faith are parts of that miraculous body below the Head. The assumption of a posthumous state and position in this world, on the ground of a union with a posthumous being who became the head of the church, and who made the church his body, and so identified himself with men, *that they could say they were dead and risen with him* — is the first great step in constitutional Christianity. So say the supernaturalists.

I affirmed the possibility of evolving innumerable "thoughts" from the radical principles accepted. Perhaps the student of higher-law doctrines will apprehend me as conceding more than one "Idea" in or contiguous to the heart of this movement. If so, he is right. I am free to confess that J. H. Noyes has associated several impersonal principles. And principles are always divine. Many eternal Ideas, which were central to some teachers and leaders, are perceived and equalized and practically condensed by this vigorous-minded man. But many persons will esteem certain controlling, legitimate deductions in the light of Principles; than which no mistake could be more hazardous and miseducational. Among the several religious principles accepted by this inspired man, I behold one which is unquestionably entitled to the pivotal position: namely, *the kingdom in which the will of God shall be done on earth as it is done in heaven*.

The far-reaching goodness of the Lord's Prayer, which in spirit

* See page 30 of Bible Communism.

is universal and wholly untinged by the medium of its utterance, contains the above-mentioned central Idea. Although it is true that all religious sects have founded themselves upon some definite reading of that prayer with the gospels included, yet it can not be said that any man besides J. H. Noyes has so peculiarly and persistently made the *kingdom of heaven* his central inspiration and indefatigable effort. And it is an undoubted Idea. If God be an infinite Spirit, and not a person, then is His kingdom destined to bloom boundlessly like His spirit, and the conflicting theories and oppositional conduct of religionists concerning "faith" and "works" can not prevent or retard it. But I do not behold in this man's system and efforts anything more promising than is set forth in the systems and thoughts and practices of other special authoritarians. He is not, strictly speaking, an idealist — does not see the possibility of "salvation from sin," through the power of principles operating upon character independently of doctrinal organization and supernaturalism; therefore, he favors and works for the *institutionalizing* and indoctrinating process, by which the individual is enrolled as a member of the heavenly family, ruled by a fixed standard. This family is reported sinless. "The multitude of them that believed were of one heart and one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things in common." This property unity is the abolishment of one form of adultery, namely, the lust of worldliness and individual thrift at another's expense and misfortune.

If this family is assailed by disease, the thoughts are fixed upon such medicines as Faith, Love, and Criticism. This faith-in-Christ cure is termed Christopathie; which is by many known and practised as psychology. The abolition of selfish property is followed by an abolition of isolated marriage. This family is consequently exactly opposite to the Shakers, on the relation and disposition of the sexes. "The Perfectionists," as the followers of Noyes are

styled — like the disciples of Ann Lee, get their primal suggestions from the Bible. They are the most unquestioning authoritarians. The sovereignty of Jesus Christ is the unchangeable standard; and the laudable object is, to establish the kingdom of heaven on earth. These people do not believe in living perpetually in bondage, nor in being dead in trespasses and sins, but, instead, they strive to be numbered among those “risen with Christ,” freed from sin, and prepared to live within the will of God on earth. The thoughts of this inspired leader may be of great value to those who take the Bible as a priceless book, or Jesus (a man) as “the Way, the Truth, and the Life;” but to the Idealist, to the worshipper of God through an appreciation of, and obedience to, the impersonal Principles, his Biblical explorations and analysis are of little moment. Yet, because of his central inspiration, who does not welcome this man to a suitable place in the Pantheon of progress?

THEODORE PARKER, eighteen hundred and thirty-seven years after the historical Jesus, or twenty-three years ago, when he was ordained to preach for the Unitarians at West Roxbury, Massachusetts, comes next.

From his earliest boyhood, he “felt” that he was “to be a minister.” He was early “taught to respect the instinctive promptings of conscience, regarding it as the voice of God in the soul of man, which must be obeyed.” He was a natural born student, and went vigorously at the usual routine of theological investigation. The holy Bible he began to read “with much care.” First, critically, to learn what books and words compose it; secondly, interpretationally, to get at the exact sentiments and ideas within the words. “I soon found,” he says, “that the Bible is a collection of quite heterogeneous books, most of them anonymous, or bearing names of doubtful authors, collected none know *how*, or *when*, or *by whom*; united more by caprice than

any philosophic or historic method, so that it is not easy to see why one ancient book is kept in the canon and another kept out."* He studied the "historical development of religion and theology amongst Jews and Christians; also the metaphysics and psychology of religion;" and discovered that "religious consciousness was universal in human history. Was it, then, *natural* to man, inseparable from his essence, and so from his development?"

And here we get at the *central* IDEA of the noblest politico-theological and spiritual Reformer now breathing. There is, however, something singular in the derivation of our progressive Idealists. They come, for the most part, from the religious realm. Bibles, hymn-books, prayers, sermons, benedictions, and *contradictions*, pave the way of many a religious phenomenon. It seems that even Jesus was a private spiritual teacher amongst the Essenes for years before his advent in public places as preacher from the life within. Indeed the profoundest revelators of man's nature and of God's supposed will, have been clergymen or local teachers of some denomination. Perhaps this fact will explain the other fact, that almost every religious Master in the school of Progress is addicted to pulpit habits and ceremonies, which the great thinking world instinctively repudiate.

But Theodore Parker is a deep fountain of spiritual love and trust. The elaborations of his ample mind are but beautiful beads and great ships floating upon the bosom of the stream. "From my seventh year," he says, "I have had *no fear* of God." He preached the All-Beautiful and the Altogether-Lovely of the universe. The intuitions of this man are filled with life-thoughts of Deity. His wisdom is replete with Ideas; all his illustrative thoughts are from the primal inspirations of inherent principles. The existence of a Mother and Father God, the laws of Justice and Right, and the immortal duration of the individual spiritual Man, he treats independently of logical demonstrations,

* See his "Experience as a Minister," pages 38, 39.

but wholly as the fixed facts and infallible teachings of intuition. So truly and humbly does he realize the independence of Religion and Right above all miracles, masters, or books, that he says: "They are not MY Truths. I am no great man whom the world hinges on; nor can I settle the fate of a single doctrine by my authority. Humanity is rich in personalities, and a man no larger than I will not long be missed."

Yet he is mistaken. This lower world will weigh less in solid worth when he departs for higher spheres. His intellect covers the wide field of theology and religion. He is the natural-born Pope — the ever-watchful and fatherly President — of Protestant Christendom; very exalted in his sweet humility, and a mighty master over the thirty-five thousand clergymen whom he so cheerfully and perpetually serves. Greater than Luther and Calvin, greater than Swedenborg and Wesley, greater than George Fox and Channing, greater than Hobbes, Hume, Bacon, Paley, Reid, Stewart, Butler, or Immanuel Kant; because, although he carefully read and absorbed them so unrestrainedly, they could not encompass and consume him — he reasoned inductively and deductively, in sympathy with the combined authors, but in the end he out-thought and over-mastered all. Still, he gives many "thoughts" which do not reach up to the last experience; and his *specialities* are sometimes biting bitter, if not inapplicable and unjust. He is a reproduction of Luther, Calvin, Fox, and Channing; but more philosophical and anti-sectarian in all directions than they; with this *central IDEA*, "The constitutional relative perfection of human nature, deduced from the infinite perfection of God." With this self-authoritative inspiration is the saying: "In the primal instincts and automatic desires of Man, I have found a prophesy that what he wants is possible, and shall one day be actual."

Unselfishly he realizes and cultivates identification — upon all the relational and higher grades of being and feeling — with the

possessions and experiences of the down-trodden millions. There is sublime health and strength in this spiritual organism. It detects the presence of wrong, and resists the encroachments of evil. His windpipe is not more sensitive to water than is his conscience to a misplaced power or performed duty. His indignation is morally sublime; it is alarming to a weak conscience, and seems unjust. There is no underbred selfishness in it. His anger results from a pure conscientious abhorrence of abounding sin. It is mighty and unfaltering in its wrath, but without censoriousness or retaliation; without revenge or perturbation, it feels and gives the thunderbolts of vengeance. What withering scorn and consuming satire! How like summer thunder, with live lightning and heat, does this naturally-great mind denounce the mighty sins of the age! Like the lurid live lightning, he shocks and blasts the countless infusorial weaknesses and intrigues of reputed great public men, past and present. His resentments are never isolated and selfish. Moral healthfulness, and the inseparable blending of himself with the situation and destiny of mankind, are the causes of his prodigious hatred of injustice, and of his unrestrained adoration of truth and righteousness.

What contempt for idleness and other infirmities! And yet no human spirit quicker throbs with diviner sympathy, nor with more helpful abilities to "bind up the broken-hearted," nor with stronger word freighted with wholesome consolation, addressed to feeling and the intellect. The down-trodden is never dishonored by pleading persuasions to be "reconciled to the mysterious ways of Providence." Above the realm of pain and ignorance he exalts the sufferer's whole consciousness. Reason and the tenderest sympathies, together with their embosomed agonies, soar reverently aloft. The heavens open to receive them, the clouds of superstition and doubt sink beneath, and the weary of discord and pain enter upon their rest. His every thought and prayer acts like God's fatherly breath upon the gardens. Children are seldom

childish and thoughtless in his presence. The magnetic ether of his very powerful and wisdom-laden spirit inspires the young and exalts the weak; and each contiguous individual becomes for the time, "a living soul," with new strength and nobler aspirations.

But, again, he is locked like an iron chest fit for the sea; is sealed firmer to those about him than the Apocalyptic book, and the superficial visiter and observer would wonder whither the mighty mind had gone. A strong stoutness and imperturbable walled-up expression gathers upon his entire individuality. A cannon ball could not enter this solid fortress. The enemy's bombardments are foolishness; a prayer-meeting, the culmination of current ignorance. There is *growth* within, however; and a preparation for some glorious fruition. The largest Ideas hold congressional sessions within the halls of this intelligence; and innumerable ushers (the thoughts and illustrations apt) pass around in silence respectful and uniform. No discord or tumult, no anarchy, in all this house of spiritual discipline. Every word is remembered and suggestive — the exact pronunciation of each new term is given — the most irresistible picture of thought is painted — natural and most palpable "facts" are summoned to appear as witnesses — the proverb, that "figures do not lie," is adopted practically — thus, while outwardly all is still and terrible as omnipotence, the knights and deathless warriors of this mighty king (Theodore Parker) are scouring their armor, forging new weapons, buckling on the harness of labor, preparing to overthrow the powers of darkness, and to establish the everlasting reign of the Prince of Peace.

His philanthropy is a world of itself, populated with luminous attractions for the brotherhood of man, and with tender sympathies more far-seeing than the vast-minded of other ages. Justice, honor, truth, love, reverence, are the "holy angels" that guard the inner temple. Benevolence, like an over-hanging zone of cohesive blessings, arches the vestibule. Its descending atmospheres blend

prayerfully with the soil made by the abrasive contemplations of his granite intellect, from the triturations of what is iron-thoughted and stonily logical — and the resultant harvest, of spiritual beauties and of useful sympathies, is abundant and equal to all necessities. He is a discoverer not unlike Columbus and Sir John Franklin; but his successes resemble those of Paul, Newton, and Napoleon. He starts out from the known shore of truth and speculation, and goes down to the sea in a ship filled with indestructible power and provisions; but on his return, when the multitude gather by thousands to hear his experience and to see his trophies, he discloses a new continent of imperishable spiritualities, exhibits many admissions taken from the enemy by main strength, recounts the mighty gifts of the Father to all men, and opens up the magnificent scheme of personal effort and victory.

A thousand batteries are hidden within the entrenchments of this cranial organization. The unspent energies of coming centuries lie engorged in this one vast-minded man, so fearfully and wonderfully made. His every individual faculty is loaded to the muzzle, and can discharge an hundred times without reloading. Holding firmly the major principles of philosophy and humanity, as the ever-punctual infallible commands of "the Good God," he is true to the instincts of reason, is indulgent to the religious sentiment, emits and enkindles sublime fire over the plenum glory of the great moral acts of all men, is eloquent as Plato was when speaking of man's highest capacities and vast fitness for evoking and enjoying the divinities of true genius. But the mighty grandeur of Cicero's best discourse is dimmed and eclipsed, and the interior depth of Jesus' mountain sermon is perfectly reached, when Theodore Parker concentrates the full fires of his wisdom-endowed intellect upon the altars of theological antiquity, or upon the thrones of political iniquity, where the world's shameful ignorance and satanic gods sit as fashionable idols, miseducating the masses and circumventing the rights of helpless millions, dishonor-

ing the soul's "Dear God," obstructing the proportional development of reason, justice, honor, truth, and the love-principle of brotherhood, within each mind where imprisoned attributes and every crowning excellence await the evoking power of the Christian Redeemers — Education, Endurance, Reason, Conscience, Piety, Morality, Industry.

When the history of America shall have been truly written, that page which glows brightest with supernal truth — wherein is described that mind whose moral valor and changeless principles of wisdom worked such mighty changes in the strongholds of Ignorance, Bigotry, Intemperance, Slavery, Woman's Wrongs, and War — will hold the full name of Theodore Parker. The red-hot balls of his honest and far-seeing reason will have burned their way through the mightiest fortifications of learned ignorance. His footprints will be seen and marked on "the sands of time;" the smooth-moving machinery of a conservative and progressive civilization will show his handiwork; and his well freighted ships of thought and illustration will surmount the perilous billows of every political sea. Hundreds and thousands of ministers will read Theodore Parker. They will behold and regret the shameful affectation of their brethren, laugh at their fear that his theology could injure mankind, quote (not, as now, *steal*) from the golden abundance of his "Discourses," and ask heaven and humanity to forgive them in their blindness and ignorance, pleading that "they knew not what they did." The future sculptor — the painter is now born, and the song-writer is writing — and the musician will come, who shall put this man's image and wealthy spirit in truest form and friendliest relation to the reverential world. Surely this man hath an imperishable place in the Pantheon of progress.

RALPH WALDO EMERSON, although chronologically in advance of the many-minded power last named, comes next before the unwelcoming world. (With the desire to avoid repetition in

these volumes, I will omit many most noteworthy characteristics of this person, and respectfully request the reader to lay "The Thinker" down and take up "The Reformer," the fourth volume of this series, and without any unnecessary delay turn to and read in the last chapter a psychometrical examination.)

This mind is a crystal palace. The poetry and principles of all great thinkers are a living presence within it. Channing's thoughts and inspirations, although they awakened profoundest interest in hidden truths and social problems, could not stay the tide of this interposing gulf-stream. Unitarian establishments could not enlarge commensurately with the inward expansion of this one spiritual intellect. His inspiration was immeasurably beyond their institutional orbit; and when historical Unitarianism shall have sunk below the horizon of memory, the light of this bravest of Protestants will shine like the sun.

He is a self-consecrated child of the Infinite. His thoughts present a *new type* of conception and teaching. The angel of his presence is visible in nearly all the late literature of the English tongue. Hundreds of thousands who knew nothing of the man, and who can not comprehendingly read the *condensations* of thought in his style, are nevertheless fed by lesser teachers with manna from his firmament. There is a freedom in his sentiments, a gracious presence of purity in his positive thoughts, a deep wit and natural manliness in his character, a strength of purpose in his talents, and an *undefinable* impersonality of individualism in his genius, which no live nature can fail to love and praise. "The brilliant genius of Emerson," says Parker, "rose in the winter nights, and hung over Boston, drawing the eyes of ingenuous young people to look up to that great, new star, a beauty and a mystery, which charmed for the moment, while it gave also perennial inspiration, as it led them forward along new paths and toward new hopes."

This man is a master. I do not over-color by affirming Emer-

son to be the Plato of *intentional intelligence*, while Parker is the Emerson of *intellectual intuition*; both minds made holy and lovely by virtue of a boundless education, diffused through all their working faculties. In the case of these minds no one will deny the validity of education, broad and brave, harmoniously blended with personal needs and unselfish necessities. Parker's mind is inductive first, then it works reverently inward and terminates in INTUITION—which, with equal culture, is Emerson's point of departure; so that, starting from opposite sides of the spiritual laws, both minds sweep through this world and eternity. I think there must be *attraction* in each for the other, and in both there is light from heaven for humanity. The hopelessness of "orthodox" theology, its drear and deathly horrors, do not infect the atmosphere of these men. The spasmodic rhetoric of a "turn-or-burn" Spurgeon, whose dangerous pulpit fantasia and shallowness never walk beyond the circle of uncultured egotism, can not flow from our New-England springs! Instead of Tartarean pictures of goblins damned, bleeding saviours, hopeless gods, heavenly wars, total defilement, prayers, prisons, bibles, bombshells, and irreversible fiats of wrath, we get the starshine of spiritual laws, the sun-flashes of infinite principles, the heart-codes of deeper friendships and life, IDEAS of Truth, Justice, and of a God in Nature, whereby the whole humanity is reinforced with an ennobling ability to achieve and progress. Instead of "Come to Christ," "Get an interest in salvation," "Make peace with your God," "Delay is dangerous," "Fly to the bleeding Christ," &c., &c., we hear the words of wisdom and love, of trust and devotion, of pure and undefiled religion, saying, "Love man—love God;" and thus the whole moral landscape is enriched, and caused to blossom like the rose.

I said that Emerson is a Master, and this is true. His high rank and divine power come of cultured intuitions. For his own powers he has a mighty esteem, but only as attributes possible

with all men. When his mind performs well he applauds it, and cheers it, and says: "Come, take courage from this, go beyond your ring, and redress the world's wrongs with new testimonies and hopes." A cheerful intelligence sits upon his brow; and when the stars of the intuitions stand still, he goes into town and finds amusement: but the spiritual laws soon return their charge to its centre. The evidence of a master is his power to overlook and bring all other minds to his "thoughts." In this sense, Emerson is no master at all. The self-isms of his mind prohibit this conquest, even if he had the victor's ambition, which he has not. And it is certain that the world will neither think *his* thoughts, illustrate with *his* pictures of rhetoric, nor read the book of life through *his* unsystematic methods. At this point, then, issues forth Emerson's *central IDEA*—with which all men will harmonize instinctively, soon or later; and herein, too, consists the divine mastery of the unassuming man. His impersonal inspiration or principle is, "ETERNAL SELF-RELIANCE." Almost all spiritual teachers in ages past, including the gentle JESUS, insisted upon the humiliation and extinguishment of the individual. Down with self: up with your Master. Aristotle left no room for progress beyond the dogmatic circle of self-conceit. He was a *finality* in science and philosophy. So, more or less distinctly, with the autocratic dogmatisms of the several minds already represented. Not so Emerson! He refuses to dictate, disdains all mastership, repels the admiring student, centrifugates the world, walks in the magic circle of self-development, flashes the sunbeams of eternal truth and friendship from the zenith of his private orbit, and says to all men, "Go thou and do likewise."

But there is near the sphere of this mind another sphere, with which the world can not hold much sweet communion. It emanates from the admiration of "power" in the individual. The love of that psychological preponderance and overbearance, which are detestable in exhibition and repulsive in experience. CAR

LYLE, for example, is just now romancing among the traditional and written effects of Frederick the Great, who by this historian is exalted into a creator and benefactor of Prussia, and indeed of Europe. He has already published two great volumes upon this subject. The hidden grandeur of kingship (in Carlyle's analysis) consists in desires to originate a people, in the judgment to consolidate their interests, in the ability officially to murder their enemies, in the power to play the Master magnificently well, in the sagacity and strength to strike powerful blows at critical turns in public affairs, but (in justice let it be said) always without intrigue or diplomatic trickery. To originate and aggrandize Prussia was the elder monarch's ambition, in order to be an independent sovereign, and the defender of German Protestantism, against the encroachments of the Austrian crown.

The strong-headed and broad-hearted Carlyle is an absolute-government man, is against the alleged inevitable anarchy of republicanism, and so begins with the predetermined plan to sustain heroism and despotism, at least in theory. Let us observe the genealogy of our Prussian monarch. He came from a semi-barbarian father, who was tyrannical to his wife, cruel to his children, unjust to his subjects, got the tallest men in Europe and Asia (about four thousand grenadiers) to parade at Potsdam, went to bed drunk every night for several successive months during important crises, shot an officer who was not guilty, and pardoned a criminal prince for selfish purposes. So much for the paternal. But Carlyle says almost nothing of the "mother-side" of this monarch, as if the masculine fountain was the only source of heroes. How the noble-minded Carlyle can consume his mind and earthly hours in composing whole volumes upon such a theme, is to me more singular and astounding than anything he has yet written or can ever publish. And while coming multitudes turn from the opinionated Historian, the world will cleave to the Idealist, and behold his presence in the Pantheon of progress.

WILLIAM LLOYD GARRISON, too widely known in Christendom to need an introduction, comes next. (The recollection of what I saw, when I made a careful psychometrical examination of this philanthropic and progressive spirit, constrains me to solicit a diversion of the reader's attention from this volume to the conclusion of the "Penetralia," wherein will be found a true knowledge of this man's moral characteristics and private dispositions.)

Although he does not belong to the apostolic succession of spiritual and theological reformers, to which class this part of the present volume is exclusively devoted, yet is he the acknowledged representative of a central IDEA which is as sacred and *spiritual* as any principle of truth. He stands immoveably and luminously at the "head and front" of a tremendous political and moral revolution. He is or was the solitary fountain-force of a concatenated series of state-and-church tempests; and, standing as he has and does, *free* from the conflicts and delusions of parties and sects, no mind more clearly sees the inevitable consequences of existing national crimes. It has been said that "the shepherds of the people should understand the prognostics of state tempests. Hollow blasts of wind, seemingly at a distance, and secret swellings of the sea, often precede a storm." Priests and politicians pretend to discern and interpret the "signs of the times," but they, because of their unsound antecedents and prudential measures, become blind to truth, and do not see the circle of events as it rolls before them.

But here is a man of great natural culture, spiritual lucidity, and mental force. He began to work about twenty-five years ago; but through what disappointments, sorrows, discouragements, and persecutions, no one fully knows, save this brave pioneer and indomitable leader himself, and his guardian angels. "Mr. Garrison," writes Theodore Parker, "with his friends, inheriting what was *best* in the Puritan founders of New England, fired with the zeal of the Hebrew prophets and Christian mar-

tyrs, while they were animated with a Spirit of Humanity, rarely found in any of the three, was beginning *his noble work*, but in a style so humble that, after much search, the Boston police discovered there was nothing dangerous in it, for "*his only visible auxiliary was a negro boy.*"

Few persons can agree with this man's "thoughts." They are, of course, his own. But is it not foolishness to refuse your judgment and support for a reason so frail? Suppose he would, in his thoughts, abolish the Fugitive Slave law, and the existing Constitution and Government of the United States; suppose, in the *specialities* and applications of his central Principle, he would abolish the American slave-trade on the sea, and make it infamous as piracy; suppose he would have the northern people of this country declare and maintain that no slave state shall be admitted to the brotherhood of free states; suppose he would favor a President for the free North, who holds that God has created *all men equal*, and endowed mankind with inalienable rights which a righteous constitution and a just government are bound to define and protect for every man, irrespective of condition or race; and suppose, lastly, that *you* can not get these "thoughts" and "duties" into your mind in the same manner, is that any reason why you should deem yourself *all* right and he *all* wrong? In the light of great integral principles, you and your opponent, at the core and heart of being, "are one, the same." When Mr. Garrison's *central IDEA* is written, I know, no matter where born or of what race, that you will respond—"Amen!" and a *difference* of opinion and thoughts will take place between you just where your individual organizations begin to differ in temper and conformation—with the superadded difference of education, which is the most superficial and ephemeral cause of dissimilarity and concussion.

The man now under contemplation is, perhaps, the only undiluted fountain in these United States, whence flows the cen-

tral Idea in two words—"UNIVERSAL LIBERTY." His precisional applications of this eternal Principle may (or may not) be unphilosophical, and out of beat with the fixed laws which roll and shape the ends of nations. But with this, as a harmonial Thinker, we can have nothing to do. We simply claim this man to be an *inspired agent* for the proclamation of the world's deepest and most sacred IDEA. However much and long men may dispute the "thoughts" of each other regarding the *application* of this Principle, one certain thing remains: it will have a universal solution, or it will have none. Nothing less than "the whole truth" will satisfy and develop the "whole-souled man." Floating scraps of truth and fragumental enjoyments of Liberty, interlarded with time-serving policies and conservative inconsistencies, will, of course, satisfy poor souls half made up! The reformer who works valiantly for isolated and local *interests*, who is broad and bold and patriotic merely *in places*, himself needs the true reformer's work. The true Liberty-man loves and respects the Principle in the United States because he loves and respects it in his own spirit. He loves and venerates the IDEA and its enjoyments in France and Germany, in England and Ireland, in Austria and Poland, in Hungary and Italy—everywhere, in short—because he loves and venerates the existence and exercise of the Principle in his own soul's heart. The struggle is sublime because it is universal. It is the unrepealable fiat of God's Spirit sweeping through the populations of immensity. In obedience thereto the vegetable transcends the mineral, the animal the vegetable, the human the animal, the spiritual the human, the angelic the spiritual, the heavenly the angelic, and the All-Beautiful the heavenly! Therefore, the reformer must labor on, without impetuosity, without idleness, without hatred or malice or revenge; but with inextinguishable aspirations toward an Ideal development of universal goodness and truth. The Ideal first; then the Actual. The crown of hereditary kings and the slave-

holder's power must fall together. The pope's spiritual authority and the slave-driver's whip shall be buried, side by side, in the same eternal tomb. One broad banner of divine Brotherhood shall open gracefully and wave over all races. "Faith" will eventually incarnate itself in "works," for theory is now prom-enading Broadway toward logical "practice." The emancipation of four millions of slaves in liberty-loving America will be the signal for the enfranchisement of twenty-four millions of Italians in slavery-loving Europe.

Who powerfully throbs at the heart of this divine problem? Who silently made the Republican party of this era? Who perpetually paralyzes the pro-slavery Church? Who is it that weekly announces the *central* IDEA of this people and government? Posterity will reply: "William Lloyd Garrison." This is the mind who writes: "Let us remember that we live in deeds, not in words. Let us be careful to lay down no principle to violate it ourselves, or to wink at its violation in others. Moral consistency of action is, alas! very difficult to be found, and not very easy to attain; yet it remains eternally true that we can not serve God and Mammon, nor embrace Christ and Belial, at the same time. Wherever duty points the way, there let us walk unfalteringly, nor dread the lions that may threaten to devour us. Let our song be, 'God is our refuge and strength; a very present help in trouble. Therefore, will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea.'"

The once solitary mental force is now surrounded and protected by a band of brave-minded and sweet-hearted teachers, both men and women, who proclaim "the glad tidings of great joy which shall be unto all people." Within this citadel of strength, taller and brighter even than the classic Phillips, whose philosophic simplicity and spiritual effulgence are invariably sublime, I behold the Man that will for ever live in the Pantheon of progress.

MODERN SPIRITUALISM, the undoubted impersonation of a great semi-miraculous movement, eighteen hundred and forty-eight years after Jesus, comes next. It calls no man "master;" although many individuals, ambitious of religious distinction, have scaled every mountain of real and affected mediumship in order to be so hailed and worshipped. One powerful and wide-spread evidence that there is a divine truth beating in the veins of modern spiritualism, is, the certain disintegration and mortification which have befallen every one who has been corrupt or pedantic enough to invent facts or to aim for the proud office of commander and leader. Such have fainted and fallen hopelessly, in every particular instance, leaving the individualism of the believer almost wholly free and uncorrupted. Yet thousands there are, in these flourishing and locomotive United States of America, who shrink from Spiritualism. They hold it in contempt, and chiefly for one reason, namely, that it hath not a rich and magnificent origin. The proud do not love humility. The great will not fellowship the small. Is this true? Let us examine:—

GREAT ENDS, BUT SMALL BEGINNINGS.—The other day I received a letter, freighted with golden sentiments, and with thoughts, which glittered forth the silvery light of pure intelligence. I read, appropriated, enjoyed, responded. At length the paper, on which the characters were traced, attracted my observation. It was white as snow; in quality, fine as the skin of beauty; and filled with invisible ethers of dream-begetting odors. The physical paper, however, was uppermost in my meditations. It was an effect—whence the cause? The sheet was white with purity—was its origin also white and pure? What magician was it that first put matter into a condition and texture so beautiful and so full of use?

Through the iron laws of cause and effect—the line of logical sequence—I set out to trace the biography of that pure, white, beautiful, fragrant sheet. And first, inductively, from my hand

to the correspondent, from purchaser to the seller, from merchant to the manufacturer, from dirty factory to the filthy rag-picker, from the wretched, vermin-bitten scavenger into heaps of disgusting rubbish, along avenues narrow and poverty-cursed—thus I followed that pure sheet's private pilgrimage, until its muddy origin was reached and revealed to my understanding. "Sadly true it is," methought, "that the sensuous bewilders and cheats mind out of its native philosophy. For thus, while in the magnetic presence of whiteness and palpable perfection, the primeval darkness is eclipsed—the original imperfection is eternally forgotten."

Because of this, and not from ingratitude, some persons speak ill of the bridge that carried them safely over. In the enjoyment of blessings, how many minds forget the sources even to neglect! And yet I am thankful that it is so! Who would be conscious of the habits of the worm-devouring hens, while eating their eggs for breakfast? Who would be thoughtful of the gray matter within one's cranium by which mind performs its multifarious missions on earth?

We mantle our perishable forms in robes of glittering silk, but think, perhaps, *never* once, whence the silk itself. The beauteous bride looks dressed like the day that puts on golden drapery taken from the gorgeous wardrobe of the sun; but the noiseless flowings of the *worm-fountain* are invisible and all unknown; or, if the source be seen, the fair, silken-robed lady is shocked; the worm-author of her dress is repelled, spurned, as a thing miserably unclean and worthless. Yet, to the unfallen or enlightened child of Nature, the infant-beginning is ever beautiful. Behind all beautiful robes is always hidden and neglected some divinely-commissioned genius. The silken habiliments of power and majesty were sequestered for centuries in earthly others, were folded carefully away for many years in the leaves of trees; only the genius of a creeping, crawling *worm* could extract the concealed elements; and no other genius could, at first, spin the delicate

threads of the queen's bridal dress. Man's invention and handiwork bridge over from the worm-author to the proud wearer! It is impossible that the gift and the giver should, at all times, be present in our thoughts.

Yesterday my bodily observation dwelt, adoringly and enchanted, upon the copy of a world-renowned picture. Its divine qualities flashed like living lights through my understanding. My spirit was lifted toward celestial spheres, and my reason experienced a heavenly refreshment. The original picture, of which I only beheld this copy, had once graced the palace of the Hapsburg nobility. Princesses had oftentimes taken royal visitors, and the privileged artists, their most scholastic brethren, to luxuriate in the mighty magic-dream created by its fearful beauty. It was the full-blossomed rose of some master-genius, who (the happy being!) was the first to roll away the autumnal clouds of materiality from the fairy scene; the first to float his own pure thoughts down to us, stealthily, in the tide of some hitherto unknown sea, flowing like a dream of limpid glory.

"Whence this consummate skill?" silently questioned my soul. "How pure and good! how celestial-minded! how ceaselessly happy and outwardly blessed! must he be who filled this canvass so full of life!"

And I discerned the highway that led to the solution of all my questionings. First, the penurious and pinched-up bookseller associated in business with a plodding picture-vender, stood out before my vision; next, with equal distinctness, crouching coaxingly behind the dull-headed merchants, I saw the dirty-handed journeyman printer; further back, I perceived the pale, unhappy face of the solitary engraver, working for bodily wants at home; and behind the *tableaux vivants*, and last of all, in a dismal chamber (cheered by light from the upper world) carpeted with dirt, furnished with poverty, decorated with pictures of wretchedness and despair, I beheld the ghastly countenance of the master-genius, the

miserable Idealist, the very poor artist, from whose deep-treasured wealth of spirit *the first picture*, with its bewildering depths of opulence and meaning, *took its rise*—from an artist, in fact, whom the intellectual would recognise and the rich associate with, only when shut away from public gaze by closed doors and windows well-upholstered. Between the artist-author and the rapt admirer there are many walls, through which it is sometimes hard for even the philanthropist to penetrate and remove from human vision.

In Italy, there is a combination of various venerable buildings. Their interior is enriched with thousands of sacred books in many languages, pictures of the immortal masters, forty thousand manuscripts of ancient penmen, and rich medals of obsolete families and tribes of humankind. There, too, are most curious relics dug up by priest and people from amid the ruined edifices and palatial temples of ancient Rome; and seventy thousand statues resurrected from the deep, long-silent sepulchres of the seven-hilled city, once sole empress of the world.

Beholding this, I asked, “Whence this immense Repository of early Art?”

And the answer is, that its history can be traced backward and downward to very small beginnings—traced, in fact, through a long, strong line of emperors, kings, prelates, bishops, to Pope Eugenius, who, in 1150, caused the then humble Vatican to be removed, and another built of magnificent dimensions, erected on the very patch of Italian earth once occupied by the vast private pleasure-garden of the barbarian Nero. That cruel despot did never dream how his feet were pressing earth that, while it covered his decaying form, would sustain an edifice sacred to millions who could only shudder at their memory of him.

My friend’s oaken dinner-table, the other day, told its own story. It disgorged a wondrous biography, studded with diamond-points of interest, which reached beneath innumerable types of

form and life to the miry bottom of unknown seas, fearfully dark and deep. Perhaps, too, the proud-headed and Apollo-bodied wearer of the poor silkworm's life-born silk can have the embryo-germs of his-genealogical tree traced behind vicious baboons and all animated beings, to rock-formed trundle-beds and to cradles feathered with molten iron, rocked by the mother-foot of fierce volcanoes, containing the infant forms of crystallized motion, limestone, minerals, primaries, feldspar, mica, hornblende, and quartz!

As the scholar sees in the sublimest heights of literature, and in the loftiest passages of poetry and truth, the simple rudiments of all education, *the alphabet*; so, likewise, sees the student of Nature—in all forms of life, including the most beautiful shape of humanity—the presence of those fine points and small beginnings, from which all greatness is progressively unfolded. It is a sickly pride that despises humbleness of origin, for the divinest plans were laid in a manger, and “little children” are reckoned worthy of places in the highest heaven. Let every head honor the mission of feet, therefore, and let no inflated mind be unjust to *the body* within which it lives and moves, for thus “Disease” is born, and those deeper discords also that shut out the holy light of eternity.

All the foregoing, on “great ends and small beginnings,” is for those supercilious minds who refuse to examine and associate with Spiritualism because of its humble nativities and unmiraculous origin.

We have been many times honorably and justly interrogated as to the moral value of a belief in Spiritualism. What stronger inducements to correct conduct than motives presented by orthodox Christianity? One impartial investigator puts his questions intelligently to all parties and forms of faith—Sabaism, Judaism, Christism, Mahometism, Spiritism—and affirms substantially that “every belief in a theory of the future condition and destiny of man should be considered as to its effects upon the character and

conduct of the believers." This is with many a standard of judgment, and a leading proposition. Therefore, let us try Spiritualism by it:—

Human character is an expression or reflection—of what? Not of abstract doctrines and speculative beliefs, but of inherited peculiarities, of surrounding influences and education, of temptations, struggles, obstacles, defeats, and victories, which have been appropriated from time to time by the ever-irrepressible feelings and faculties of thought. The fully-unfolded oak is an embodiment not only of elements concealed in its once narrow acorn-home, but also, in its ascension and development, it is a history of the superintending soils, climate, rains, dews, sunshine, storms, and emanations from contiguous vegetation. So is man's individual character a report of influences, many and various, which have been brought to bear upon his feelings and judgment in the course of their development from the earliest instant of individualization. Every Historian, Poet, Philosopher, Psychologist, is a sort of representative of the greatness or littleness of the era in which he lived and worked.

Man at first is but a minute Germ of spiritual possibilities—a hieroglyphical Note of fearful and wonderful promises—a *Nucleus* of invisible energies and of capabilities immortal. From this primordial point of departure his growth physically and expansion mentally are natural, and *should* be harmoniously progressive. During his initial stages of formation and development, he does not, in any of the secret processes known, differ from the lower grades of organization.

The first Workmen employed in constructing the spiritual entity—in erecting and shaping the edifice of character—are originally summoned from the boundless abyss of intelligent causes and principles. But these immortal workmen, although divinely skilful and persistently energetic, can not perform miracles. They can not at once attenuate ponderable material into spiritual forces,

can not elevate diseased and depraved fluids into healthy solids, no more than the solar powers can manufacture a sound-bodied tree out of soils degraded and mephitic; therefore too frequently it happens that, instead of outward symmetry and exalted mental beauty, the elaborations result in an inconsistent organism beset with animal appetites and conflicting temperaments, covering and cramping and enfeebling the soul and spirit; and such a mind, regardless of any faith in the eternal results of this life, will exhibit capricious, if not vicious, characteristics. Progenitors are many times enabled to accumulate substances and set forces in operation, which terminate in low-roofed tabernacles for the eternal spirit, instead of beautifully-proportioned and virtue-promoting temples. Man, then, does not at first work upon "the house he lives in;" and hence, *no matter what religious faith is imparted by education*, the rudimental expressions of his character—that is, his life and conduct—can not be predetermined by the fiat of his own will or predominating wishes. Yet his belief, ultimately, may modify his character and impart corresponding tints to his life.

Mental happiness is an effect; of which a just development and pleasurable employment of inherent powers and faculties are the causes. Such a well-balanced and naturally-good mind cherishes pure affections, gives benevolence supremacy over selfishness, enthrones immortal Reason as the lord and rightful master of Passion, and presents a colossal beauty and graceful majesty of spirit but "little lower than the angels." How noble in bearing! how infinite in faculties! Yet all should remember that this justly-balanced and equipoised person had at first more body than mind, was more animal than human, manifested more propensity than principle, and lived swayed far more by feeling and prejudice than culture or intellect. Each great scholar was once wholly ignorant, as every civilized race took its departure from the rudest point of savagism.

Mental misery, on the other hand, is an effect; of which an irregular inheritance and incomplete expansion of the faculties are the producing causes. Character and conduct are exact expressions of the subjective conditions and the circumstances at the moment positively prevailing. In this world, it must be acknowledged, man's most potential masters are physical, and *not spiritual*. Preach the holiest gospel to the poor and famishing, describe the glittering robes of angels to the ragged and freezing beggars; and they will have no ears to hear, no heart to enjoy, no desire to perceive and appropriate the really pure and beautiful. Character and conduct, I repeat, although affected and alterable by religious belief, are expressions in general of inherited organization, coupled to the baggage-train of influential circumstances. Commercial equity is impossible—under any theory of immortal life and destiny—where the system of business is selfish and coercively antagonistic. Plant the golden orange-tree in Nova Zembla: it will forthwith shrivel and perish. Is it, therefore, totally depraved? Scatter rose-germs in beds of iron ore: and very soon they will die, although the soil all around and the sun above may be perfectly adapted to their prosperity. The same is true of mankind. Bid the penniless and naked to be clad in beautiful dress; command the deformed child to be graceful; teach the constitutional African to be Anglo Saxon; charge the vulgar-minded to *feel* virtue and exemplify refinement; pray, persuade, exhort, expostulate, lose your patience, and *threaten* eternal sufferings indescribable as penalties of disobedience: and the result is (as eighteen hundred and fifty-nine years of “orthodox” preaching have amply demonstrated), that human character and daily life will continue to correspond, in the main, not to your holy precepts and enforced forms of faith, but to the *structure* of the social mould into which the infant and child was cast from the day it took flesh, and began practically to dwell among men.

Now mark: I am not teaching that man is wholly “the creature

of circumstances," but that, for the most part, his character is more an expression of them than of his religious belief. Our impartial Interrogator's leading proposition, then, is objectionable on philosophical principles. The Jew, the Christian, the Mahometan, the Spiritualist should not have their theory of God and Eternity tested by either personal or national conduct, because each party confesses that he does not begin to approach the ethical majesty of his creed. The world's religious history shows that no theory of future existence has ever exerted *half* the influence upon humanity that has emanated from Government and the sphere of physical circumstances. In fact, regardless of educational doctrines, and contrary to the ever-present memory of holiest precepts, man's character or disposition and conduct are fashioned and controlled (principally) by the various combinations of mundane influences. Upon an examination and average estimate of the human world, I have come to this conclusion: that *fifty per cent.* of individual conduct is attributable to physical organization; add to this *thirty per cent.* from the sphere of circumstances swaying judgment and conscience, and *ten per cent.* from educational bias, and we have left *ten per cent.* of influence attributable to the action of the other world upon men. As is the moistened clay in the hands of the potter, so is individual man in the wheel of the most positive circumstances. Society, in one point of view, is the psychological engraver. A skillful sculptor can develop either beauty or ugliness from the *same* block of marble. Man's mind is organized and susceptible of expansion under the mastering sway of influences exactly opposite and conflicting; and his ruling disposition or characteristics will, like water before congealing, take the shape of the vessel into which at first it is made to flow.

Apologetical as these considerations are, I would not have them construed into a justification of any evil deed committed by any individual receiver or class of believers of theories pertaining to

the future life ; but these considerations are designed to assail and remove the pernicious doctrine that "man's heart is defiled," because, with his mind stored with beautiful ethics and sublime conceptions of eternity, he is practically no better than he is. Evangelical Christianity is superior to modern Spiritualism, in the opinion of our prejudiced Interrogator ; because, as he says, the full realization of the awful consequences of evil conduct would compel to a purer life. He asks : "As a *motive* to righteous conduct, is the theory of the future life presented in Spiritualism, as compared with orthodox Christianity, more than as the gentlest zephyr to the sweeping tornado?" This question is fairly put, and shall receive a full response. But, before discharging from our thoughts the proposition that no doctrine should be prejudged by the life of its professional believers, I will simply add or repeat the fact that—

The human mind will patiently listen to the oral exposition of theories ; will yield to written argument and illustrations, and imperceptibly take on a belief in any system either attractive or repulsive, if the feelings and faculties are adequately appealed to and impressed : yet practically—that is, in conduct and life—the individual will in the main illustrate at once inherited peculiarities and the circumstances which prevail with the feelings at the moment. Although the Christian's belief is, that *enemies should be forgiven, and good returned in all cases for evil*, yet Christian nations are notoriously foremost in every war, and quickest to conquer with force in every quarrel. They *believe* in the golden rule ; but no people on earth are more tyrannical as *slaveholders*, or more ardent in their support of despotic institutions and vindictive plans of punishment.

Hence we are left to conclude that an unquestionable belief in *any* theory of immortal life, associated with either a detestable or admirable interpretation of the divine government, does not and can not exert any very remarkable control upon the life and char-

acter of mankind, unless external circumstances and personal interests are interblended and co-operative with the theory entertained.

Now to the wide world's main question—"What is the moral value of Spiritualism?"—to which we may add, "If Spiritualism answers by showing that it is valuable as a promoter of well-being and well-doing, it will then commend itself to the consideration of all true men, who will then enter upon the labor of investigating its Evidences." The question is fair, and the object worthy of every assistance. Now, therefore, let us define briefly—

What is Spiritualism? It is, first, phenomenal or objective; then, secondly, it becomes subjective and philosophical. What does phenomenal Spiritualism teach? It teaches by demonstration three articles of knowledge: 1. That man is an organized mentality or spirit, of which his physical body is in general a representative. 2. That "death" is to man nothing more than a physiological and chemical change, leaving the states of affection and intellect unaltered, and thus preserves the individuality of the mind complete. 3. That the dynamical relationships between this earth and the Spirit-Land are perfect and intimate, whereby the departed person may return and hold converse with those remaining.

The moral value of phenomenal Spiritualism is apparent in the demonstration it furnishes of immortal life. It establishes this sublimest of all human aspirations. Until the objective verities of Spiritualism became known, the hope of eternal personal existence was enveloped in *doubts* many and painful. The unthinking or idle mind is never thus afflicted; it has not intelligence and energy sufficient to doubt, or to engender the scientific objections which assail the mentally active and scholastic. But in this enlightened age of critical research and philosophical investigation, the civilized world is teeming with material prosperities and not less with distressing skepticism respecting a personal existence

after death. Butler's "Analogy" and Christian assurances are of no value among doubters. Phenomenal Spiritualism, on the other hand, is a perfect antidote to this world-wide skepticism. It proves that—

"The spirit-world around this world of sense
Floats like an atmosphere, and everywhere
Wafts through these earthly mists and vapors dense
A vital breath of more ethereal air!"

Our imagined Interrogator asks at this juncture a very important question—"Whether the supposed or actual presence of guardian spirits is morally of more value to us than the presence of our friends and relatives in the earthly embodiment?"

We answer, Yes! a thousand times. In our common sphere of contact and sense, where too much familiarity is repulsive, the embodied relative is frequently overlooked and neglected; but let "death" and the clods of earth come between us, and, lo! the departed is precious and sanctified. Mortality is dull and dark and irksome, and the counsel of the familiar friend is oftentimes thus corrupted in our thoughts; but the vivid beauty of the post-mundane realm adds divinity and authority to the existence and voice of the departed. To the mother in her cottage loneliness, the defiled son, whose dishonored form she yesterday laid in the grave, is to-day "crowned with glory and honor," because the morning of eternity has dawned upon his being. The wayward husband profaned the name and relation of "wife" so long as she lived with him in physical embodiment; but his inner heart throbbed with a new feeling, and his faculties took on a holy impression, when told that the earth had closed for ever over her form. "Would to Heaven," he regretfully exclaims, "that I had always been *good* to her!" Now he thinks of her with a receptive and penitent mind. In his meditations he beholds her clothed with imperishable beauty; and he would, in his suppliant desolation, give worlds for one word from her angel-tongue, breathing

pardon and forgiveness. Incurrigible as he was during her sad life with him, her departure through the tomb immediately awakened in his mind a morally beneficial estimate of her existence. He instinctively acknowledges her right and ability to watch over and instruct him. This conviction (if it can be made positive by knowledge of facts) is calculated to affect his actions, to silently rectify his character, to exalt his sentiments—going before him like “a pillar of fire,” lighting his pathway up to the city of the Eternal Mind.

Thus we appreciate and venerate a human being far more after he has passed the mysterious ordeal of Death. By reason of this inevitable graduation from the entanglements of earth to the lofty glories of the Better Land, the humble is exalted; and the slave of to-day becomes the teacher and master of to-morrow. So, then, we conclude that *the belief* (as obtained by facts of phenomenal Spiritualism) that the sainted relative or friend or stranger *can see us at all times and in all places*; that one day we shall certainly meet these divine guardian watchers and benefactors “face to face;” that then they will *know* of our unworthiness, of our shameful neglects of duty, of our deeds of folly and wrong; that, notwithstanding our manifold imperfections, they will forgive, and love, and *pity*—is a belief, unlike “orthodox” theories and teachings of the future world, pre-eminently calculated to exalt intellect, to sanctify the believer, to modify his inherited character, and overcome his evil with good. With Longfellow, he can say:—

“The stranger at my fireside can not see
The forms I see, nor hear the sounds I hear;
He but perceives what is; while unto me
All that has been is visible and clear.”

With the perversions and misapprehensions of phenomenal Spiritualism, by either believer or opponent, I have nothing to do. It may yet become our duty to draw a line of definite demarcation between the loathsome doctrines held and practised

by a limited class of unfortunately-organized persons in our ranks, and those well ascertained principles of bodily health and mental development which are cherished by the thousands of pure and noble-minded Spiritualists whose daily life is glorious and a blessing to Humanity. Of course, no philosopher or moralist will hold a system of ethics, or a theory derived from an adequate number and variety of facts, responsible for the misconduct and extremisms of a few of its avowed receivers and advocates; but if the comparison is insisted upon as to the moral bearing of phenomenal Spiritualism (now only eleven years old) and that of evangelical Christianity (nearly two thousand years old), I will cheerfully accept of the task, and will present a catalogue of "pious frauds," of unchristian acts performed by Bible-believers, give portraiture of orthodox libertines and impostors, of political vultures who partake of the sacramental bread and wine, of vampires and tradesmen in the bodies and souls of innocent men, women, and children—all members of Christian institutions, "in good and regular standing." But controversies of such character and purpose can achieve no permanent good: they only demonstrate that the life and conduct are not invariably the expressions of belief; and that "those who live in glass houses" (with the polygamists David and Solomon) "should not throw stones" at their much less unfortunate neighbors.

Many investigators of Phenomenal Spiritualism may have been, and doubtless are, *illogical* in their thoughts; therefore, also, in their actions and character. The cold, repulsive skeptic of last year is our unbridled fanatic of to-day; simply because his mind is fevered with the blazing prosperities of this immortal treasure of future existence. The sentimental Christian, long accustomed to rely upon some objective standard of authority in matters of belief, enters our ranks as one who is resolved to take spirit-voices and mediumistic utterances for "law and gospel." This person very soon becomes a "missionary," angel-appointed, to perform

mighty works of human redemption. The orthodox churches disgorge into our ranks the most unmanageable instances of superstition and fanaticism. Poor souls! having been in mental bondage and servility so long, they know not how to accept of Liberty. Like birds accustomed to the limitations of a cage, they bound up and down, soar wild and high, and perchance perish with the accumulation of weakness and excess. With such exhibitions of authoritarianism, and with the extravagance of a few in our ranks, I repeat, we have nothing to do, except in the capacity of friends and teachers to them of "a more excellent way."

The moral value of Phenomenal Spiritualism, then, is chiefly exhibited in its demonstration of individual post-mortem existence. Whether the *positive knowledge* of this desirable truth is morally beneficial, or not, I leave to the judgment and intuitions of mankind.

But in the great work of human culture and redemption, all intelligent minds depend (not upon any marvels or spiritual communications, but) upon what may be here termed Philosophical Spiritualism. What does this side of the question teach? It teaches by the laws of cause and effect, by clairvoyance in the thinking faculties, and by reasonings intuitive and correspondential, that omnipresent and immutable "Progress" is Heaven's first law; that the so-called "imperfections" of the globe and the discords of nations will be eventually overcome by the perfect workings of our universal Father God; that immortal Truth lives and will prevail everywhere, and is the only "light" which can dispel mental darkness and unite humanity; that celestial Love is the eternal Life of Mother Nature, the inspiring presence of Deity in all parts of the universe, a perpetually flowing and inexhaustible Fountain, by which every thing lives and moves and has its being; that there never was and can not be a "miracle" in the popular theological understanding of the term; that all religions, creeds, sects, theories of man, laws, institutions, and gov-

ernments, are of human origin, and (to the Harmonial Thinker) indicate the wants of the age and the *status* of the different minds in which they appeared; that man's only infallible authority or "rule of faith and practice," is the divine Light which ever shines in the highest faculties of his mental organization; that in proportion as man's affections become refined and his thoughts harmoniously exalted, so, in the same proportion, will the world be visited with holier conceptions of God, with sentiments of Brotherhood more sacred, and with contemplations of the universe more enlarged and worthy; that the conditions and experiences of the individual after death, will be in accordance with the development of the sentiments and the intellect before leaving the earth; and, lastly, that human character is the effect of causes both interior and circumstantial, is ever susceptible to *ab extra* influences, and will ultimately be harmonized by the spontaneous will or ever-operative laws of the Great Positive Mind.

The foregoing are submitted as the leading ethical propositions of Philosophical Spiritualism (which I elsewhere term the "Harmonial Philosophy"); which, of course, will be understood to cover an immense field of beautiful conceptions; also, boundless regions of psychological problems, and of scientific discoveries well-nigh innumerable, not presented in this volume.

Morally considered, I know of no theory of the after-existence or of this life that is more, or *as much*, calculated to stimulate the intellect and exalt the innate affections. The true believer is sanctified by his belief, and will exhibit the same in his life when less trammelled in the sphere of circumstances. He must, of necessity, be a friend of every man! Gambling, lying, lust, drunkenness, conjugal infidelity, tyranny, slaveholding, selfishness, disease—none of these evils and vices can disfigure the true Philosophical Spiritualist. He breathes and works from *divine* centres. Principles are the commandments of Truth. He must be a friend of every philanthropic institution that tends to *prevent* pauperism

and to remove the causes of crime. Children must be well-born ; not, as oftentimes now, the *effects* of legalized nuptial accidents and excess. He will aid in developing correct tastes and habits in the young ; not only by example, but with entertaining and instructive literature. The young mind will be trained to analyze, classify, criticise, and reason, as by the light of inspiration from higher grades of being. Under such principles, society will be saved from sins and conflicts. Poetry, pictures, and music will take the place of sermons, pulpits, and prayers. And God, the Father-and-Mother-Spirit, will be all in all. With the prayer of Browning, so filled with courageous hope, we say —

“ Make no more giants, God !

But elevate the race at once ! We ask
Just to put forth our strength, our human strength,
All starting fairly, all equipped alike,
Gifted alike, all eagle-eyed, true-hearted —
See if we can not beat thy angels yet ! ”

Our imaginal interrogator asks : “ As a *motive* to righteous conduct is the theory of Spiritualism as compared to orthodox Christianity, more than as the gentlest zephyr to the sweeping tornado ? ” Our answer is, that the human mind may be *restrained*, held in check, and entombed by sectarianism and intimidated by its threatenings ; but nothing more. Reform, growth from within, is impossible ! Thrust man in a dungeon of granite, exclude the light of heaven by interposing iron planks where glass should be, then order him to *pray daily*, that God will send the sunshine through those solid walls ! What would come ? Only the dead echoes of the prisoner’s voice, returning upon the soul with raven wing, crushing the angel of “ Hope ” to death, starving “ Faith ” by inches, and burying “ Charity ” beneath the iron and stone of the heart. Who can be *reformed* and *sanctified* by belittling his intellect, surrendering his reason to a fearful faith, believing that nine hundred and ninety-nine out of every thousand will be end-

lessly miserable? The American Tract Society, of Cincinnati, Ohio, has recently published a gospel folio [No. 34,] in which the following occurs: "*Christ is either life or death eternal! On whomsoever this Stone falls it shall grind him to powder! . . . Kiss the Son, therefore, lest He be angry and ye perish by the way, when his wrath is kindled but a little! It is a fearful thing to fall into the hands of the living God!!*"

This is "evangelical" Christianity, as received and propagated in the beautiful, golden State of Ohio! Will this mythology save the world? Does it act as a *motive* to righteous conduct? Can you kiss the hateful—the fearful and the warful—with an *honest* kiss? "Flight" and "Terror" were the splendid steeds of the Greek god of War! The wolf was ferocious and the horse furious: so these were slain, and the altars of Mars besmeared with their blood. Blood, death, and destruction, were His favorite associations. What good did this monster accomplish? Was he like "a sweeping tornado" of motives to individual righteousness? The spirit of Pax, the celestial goddess of peace on earth, like "the gentlest zephyr," performed works of righteousness in the silence of the seasons and the soul.

"Behold the terrible form of Lucifer blighting creation with the shadow of his deadly wing" an imaginary conception of the oriental world, which Persia outlined and colored as Ahriman, with the swathy tints of hell, and which every heathen nation exaggerated by the addition of some new horror—that form "which Dante has moulded in palpable flesh, and which Milton has sketched with amazing breadth of proportion and vividness of character—horned, hoofed, fanged, dragon-tailed, and viper-tongued, compounded of beast, man, and angel, earth-spirit, air-spirit, evil-genius, Mephistophiles"—can the *good* and the *manly* in man be evoked by that "evangelical Christianity" which bases its hopes of success upon *fears* of a monster like this?

Philosophical Spiritualism is a revelation of divine Principles,

of the living laws of truth which impose wholesome self-restraint upon the individual; making each the Palladium of his own progressive prosperity, with the sentiment of brotherhood, and the knowledge of immortality. Under the benign glow of this fact-paved conception of man's spiritual nature and destiny, the torpor of hope, the reign of passion, the stagnation of justice, the prevalence of crime, the decay of good, will be absolutely impossible. The whole humanity is alive and inseparable! The lofty heavens sway and bend with the weight and magnitude of their countless blessings—yea, with holy eyes that look tearfully down upon our follies, but lovingly, always, when we cause the roses of health and peace to bloom in our homes and hearts—whereby we learn that the races, the sects, the governments of all countries, are but parts of one family and successive growth; and thus, on the sacredness and immutability of an eternal Principle, we discover and feel that *an injustice done to one man—anywhere, by anybody—is an injustice and a dishonor to the whole brotherhood everywhere distributed.*

Nor is this all. We examine and respect the past because, through the facts of Phenomenal Spiritualism, we discover that it floats over the Present and extends far, far into the Future. For old theories, old opinions, “rags and tatters,” we cherish no veneration. We foster no devotional love for any of the old Masters—Moses, Abraham, David, Lysurgus, Plato—but unto these, and unto the hundred nameless other ones, resurrected from every glorious deathbed in the past, our thoughts reverentially ascend. These are NEW, not “old.” We behold them spiritualized over the river Styx; beneath the golden zones of the Better-Land.

Leaving thus the buried dead for the living, turning away from the mould and mildew of centuries, we press onward! Have we no adequate motives for righteous lives? Our “Eden” is poetically, intuitionally, and prophetically, in the dreamy

Past; but, practically and philosophically, it is an undeveloped experience—a fact in the Future. “The Holy Land” is neither here nor there, geographically; but (in our spirit-religion) *it is everywhere* under heavens! Amid the myriad hosts and labors of the departed, the works—of those we once knew and loved—shipe out like angel-faces, beaming with lessons of love and wisdom; and having a spirit that delighteth only *in being* the good we see, we cast our eyes toward the After-existence in store for each of us, and behold the rising sun of universal righteousness with healing in its wings! Who, then, will refuse to Spiritualism a commanding seat in the Pantheon of Progress?

THE HARMONIAL PHILOSOPHY, which is the closing form of the present cycle of destiny, comes next and last. Its simple, instinctive, and philosophical methods of ratiocination are set forth and explained in the initial chapter of this volume. That its reasoning processes are aetiologial or centrestantial, and that its effect is eudiometrical upon the moral atmosphere of this rudimental existence, are facts too plain to require more than this reference to establish. Of the innumerable *thoughts*, peculiar *illustrations*, and the ever-varying *conceptions* of this Philosophy, nothing more than the several published works need be perused by way of definition and amplification. Nor is it necessary to again urge our oft-repeated proposition that these “thoughts” are not infallible, but explanatory and suggestive to other minds only; bearing, as they unquestionably do, the inevitable impress of the writer’s individual inspirations and characteristics.

But the *central IDEA* of the Harmonial Philosophy is inherent to all spirit, and will be ultimately congenial to all degrees of mind. And in the great opening future of this planet it will pervade, shape, sway, and regulate, all the interests of humanity. Its pivotal inspiration, the aurelian centre of attraction, upon which all its principles revolve, as the globe turns upon its axes.

is, PERFECT LOVE OF ALL WISDOM. By *Wisdom* is meant the sum total of all impersonal and eternal principles. Knowledge, judgment, understanding, etc., on the other hand, mean the result of accumulative sensuous observation and experience; also, theological thoughts, or necessary thinking and conclusions, deduced therefrom. "Wisdom," therefore, is a name given to the highest embodiment and comprehension of all scientific, philosophical, spiritual, and celestial principles; while "knowledge" is a name given by the Harmonial Philosophy to the mind's practical or available recollection of facts, things, events, and experiences. But knowledge, nevertheless, is the forerunner and ordained servant of Wisdom; the well-furnished and frescoed vestibule leading to the inner temple of Truth. And here I am admonished to republish and enforce many important, but seldomly read, sentences concerning the Harmonial method of reasoning. *

It is by such methods as the foregoing that a conception of the First Cause is forced upon the mind of the investigator. And in reference to this great subject, man argues as follows: Some principle, some substance, must have previously existed, or things which do exist could not have existed. He can not conceive that from *nothing*, *something* could have been produced and organized into forms such as are evident to his senses; for Effect could not exist without Cause. All things are effects, ends, and uses; or, in other words, they are instruments and agents to develop externally that which they inherently contain. The internal contemplation of the First Cause is of itself a *chaos* of contemplation. Therefore we take for granted the established and universally-admitted axiom of the First Cause, and speak of the ATTRIBUTES which are constantly flowing from this Eternal Source, through the bodies of the stellar and solar systems, the earth, vegetable and animal existence, Mankind, and Intelligence.

No possible combination of figures would be adequate to present to the human mind the number of spheres contained in the broad

ocean of the stellar system. If each particle of matter composing this sphere could be numbered, the whole would not even convey an impression of the number of worlds in infinite space! A constant formation is taking place in every part of the Universe. All of these parts are changing and exchanging; and particles are thrown from existing spheres and added to others, or unite in forming new ones. There is a universal condensation and consolidation of matter constantly going on, caused by the dissipation or repulsion of that heat and ether which it contained in its fluid state; and consequently there is a constant reception and rejection of particles taking place between all bodies in the Universe. This constant formation, creation, or rather reproduction, is caused by the law originally instituted, and which is perpetually discharging its legitimate office. Besides this, there is no disqualification of the united *Whole* to produce essential and particular results. Also the universal motion and recreative activity of the *Whole*, is caused by the same progressive law that produces the modifications and refinements which are constantly observed in the parts: and hence the whole becomes fitted for different spheres of association.

There are, therefore, centres around which innumerable planets revolve; and planets revolve around these again; and thus one circle after another is developed. Like the sun and its planets, there is formed one sphere of action, around which subordinate spheres move with undeviating and mathematical precision, until from the centre outward there are concentric circles constantly developed from the one circle, until the farthest point of its powerful and controlling influence is attained.

Conceive of the sun, its planets, and their satellites—their composition, and the offices which they perform—and you will be able, by the laws of analogy, to indefinitely comprehend the movements of infinite space, and to conceive of the innumerable suns and centres of like motion and activity. For each sphere or orb in boundless space may be conceived of and comprehended

by the light of analogy. Contemplate a Power so great, so omnipotent, so eternal, as to institute a law in matter which thus produces what is known to be existing! Meditate upon the unimaginable number of spheres that are contained below, around, and above your more transient theatre of existence; and let the thoughts which are contemplating the things and powers, that are contained in the *celestial* spheres of existence, be no less active! And think of the omnipotent force and power which they manifest in all their united and harmonious motions! You thus have a perfect system of material formation, supported by an invisible Power and Law, perfect in all its forces and motions which are openly observed and known to exist!

There can be no thought profound and expansive enough to comprehend the extent and operation of Infinite Power! For this power is no less perfect in the solar system than it is in all the systems and kingdoms existing upon this earthly sphere with which you are associated. It is manifest in the various divisions of formation; in the general kingdoms which have been progressively developed; and in the perfect and efficacious process by which they are constantly and unchangeably being produced. In every kingdom of the physical and organic formations of the earth, there is evinced an inexhaustible, incomprehensible, and omnipotent force, which actuates them and all their developments and reproductions! So perfect is this force, so harmonious and beautiful in its action, that nothing is destroyed or annihilated; but all things answer the end for which they were originally designed. And both in a minute and general field of observation, the same power may be seen as unchangeably active in the production and purification of particles, as also in causing their association with those of like affinity, until the very substance of Sensation is developed into Intelligence; and then intelligence, as a refinement of all else existing, can associate with all corresponding intelligence.

The earth and all things therein contained, and the system which is above, below, and occupying all space, unite in all their unspeakable manifestations in impressing the mind with that deep and solemn truth which is the great pillar of all truth, that the Great First Cause possesses as one attribute, the essence, the quality of unimaginable, incomprehensible, and eternal Power ! The impressions received from all these manifestations are irresistibly subduing, convincing, and wonderful. The expressions which are used by Nature to convey such a conclusion, are of such a character that the *internal* man only can receive and associate with them. The evidences of such can not be adequately expressed by man ; but they are demonstratively convincing and penetrating, as the inward voice of all Nature.

The foregoing train of remark establishes the eternal attribute of Omnipotence. And while observing the powerful movements of all things contained in the terrestrial and celestial spheres, there can not but be a conception of DIVINE WISDOM legitimately accompanying the former conclusion. The innumerable centres of the stellar system ; the many suns, with their accompanying orbs, planets, and satellites ; the perfect precision of the general movements of all these bodies ; their regular and connected adjustment and unity ; the distributive harmony and equilibrium of forces and motions which they constantly display — are all manifestations of grandeur, beauty, and order unspeakable. The regular inclinations of orbits and axes, and definite distances of globes from each other ; their constant sameness of motion, and the uniform direction which all take ; the apparent sympathy and reciprocation of the spheres and atmospheres of the innumerable and apparently-independent bodies ; the united and constant action which each of these manifests — all conspire to force upon the mind the irresistible impression that the great and united movements of the Universe are all being performed according to a most inconceivably-perfect adjustment of mathematical and

mechanical laws, and that all things are guided in the very motions of their inherent life and activity, by the essence of Omnipotent Wisdom! Their formation and procreation; their particles and constituent parts manifest in their order and arrangement the perfection of pure Wisdom and Intelligence — while their numerical extent and diverse modes of development, infinitely transcend the highest powers of human calculation and demonstration. No process of analogical reasoning, or of mathematical calculation, has yet reached that point of perfection by which may be demonstrated and calculated the exact distances at which these spheres revolve, the immensity of space which they occupy, and the harmony of the Whole!

Again: Geological investigators have decided upon the relative eras at which the various formations were gradually produced. Also that the various strata, from the first to the last, were successively developed, according to the induction received from the internal appearances which they now present. Accompanying each of these developments, were corresponding productions of vegetable and animal life. And whether the chain is unbroken from the first development of living species to those which now exist, is a question which has no essential bearing upon the inductions legitimately received; for the generalization of the geological and physiological sciences leads to corresponding universal truths. Therefore, the orderly development of the earth, and of accompanying and corresponding organic beings, manifests unspeakable Wisdom and Design!

So also throughout the labyrinth of the many inferior developments up to Man, is the same constantly observed. The operation of Nature upon the principle of cause and effect; the succession of the four seasons; of day and night; the continued production and reproduction of all things, as determined by the constant and harmonious operations of these last principles in Nature, and which cause the fertility of the earth; the constant perfecting and

purification of all particles composing the material and organic universe ; the comparative repose of the functions of vegetable life, during the hours of darkness, so as to produce mature perfection—all these speak decisively and impressively of unbounded WISDOM !

And there is a time also for human physical repose, in order that the many organs and functions of the body may regain what has been expended during the hours of activity, so that there may be a constant and uniform supply of materials and forces generated hourly and secondly, by the energetic movements of the organization. Contemplation on the structure and mutual adaptation of all the parts of the latter, and the uses therein manifested ; on the essential chemical properties and qualities composing the fluids and solids ; the regular reaction and transmutation of each particle of the solid and fluid substances of the body ; the harmonious and undeviating law upon which the whole is sustained, developing cause, effect, and end, in every motion and particle of its organization—all these, connected with the previous contemplations, carry to the mind the internal and deep conviction that from the planetary system to geological formations and developments, vegetable and animal creations, and Man, all things are ordered and arranged by DIVINE WISDOM.

The law of gravitation ; of repulsion ; of progression ;—also the evaporation and refinement of particles existing upon the face of Nature ; the immense and inconceivable good which is thus constantly being produced ; finally, the beauty and harmony of ALL THINGS ; the Cause, Effect, and End ; the Design ; the uses ; the unchangeable and eternal simplicity of movements externally manifested, still which are too immense and powerful to be comprehended—speak only the voice of eternal Power and Wisdom. And the mind thus contemplating Nature and all her various forces and motions, receives distinct and impressive truths from the universals of existence, that kindle within it an intellectual flame of

reverence and adoration! And, by steady and profound meditation, this will burn and brighten and purify the internal principle of organic life. And the field of such meditations is unbounded, inasmuch as thoughts themselves are inadequate to conceive of the high and deep Wisdom emanating from the Great Cause of causation.

And while admiring the wisdom as seen and felt in all things around and above, the mind is impressed still more deeply and with a clearer perception, with an attribute still more perfect, viz.: that of GOODNESS! The incalculable number of worlds which the mind has previously contemplated, with their power of action and wise adjustment of motion, display goodness and design in all their various spheres and states of activity. Goodness is manifested in the fact that each law of a *positive* nature produces effects of a *negative* nature; and the equilibrium existing between all motions and forces, causes the principle of goodness to be displayed from the very centre to the circumference of their united actions. And also all the palætiological sciences, when traced to the present time, or retraced to causes anterior, show the constant adaptation and succession of parts serving as agents and instruments to produce future effects, and which produce others still, until the whole, up to the formation of Man, presents a united chain of progression—a system of concentric circles of development—and the Whole displays beauty, purpose, and design. Each successive circle evinces an infinite amount of power, wisdom, and goodness, until all combined produce Man as an Ultimate—and that these all were essential principles and operations carried through Nature, for the *very purpose* of producing this sublime Result!

And as man contains the perfected and refined substances of all else existing, he stands as an emblem of this great Attribute. For Man, through this principle of goodness, possesses an intellectual composition whereby he exercises power, wisdom, and goodness, over all below his exalted state, in the vegetable and animal

kingdoms. And that the earth might be made useful, and that plants and animals might add to the usefulness thereof, it was *positively necessary and good* that they should have a lord and governor. If all things below the composition of man were existing without him, there could be no good results seen, known, or appreciated. For then the life of plants and the sensation and instinct of animals, would have been the highest developments, and there would have been no further perfection of the same principle. Consequently, according to the laws of wisdom and goodness, Man, with all his physical powers, and his capacities of mind to exercise judgment and justice toward all things, conceives, by the action of his inner principle, the perfect adaptation of all things to him, and also of the perfecting of all things approximating to him, so that he may subsist upon the constant production and refinement of the elements and substances contained in the various inferior kingdoms. This perfect adaptation and harmony of all things, thus sends forth throughout the Universe the unchangeable message of the divine attributes of infinite Power, Wisdom, and Goodness; and in so impressive a manner that expression does not answer as a proper means to convey the thoughts caused thereby.

Again : Throughout all this vast ocean of organic life, all known laws, forces, and motions, whether in the celestial spheres or on this present globe, are acknowledged to perform their office (unless *incidentally* obstructed), with the most perfect *Justice and Equity*. And again, as the material constituents of all things are combined in the constitution of Man, *he* can exemplify *this* principle, and thus a true conception of *corresponding* Justice may be obtained. The laws that govern the organic and mental constitution, are operating, according to their nature, with a steady and undisturbed action. But if any of these laws are interfered with by any incidental or intentional impediment or violation, they bring with them corresponding natural results. If all the demands of the physio-

logical law are not properly and justly obeyed ; if this law is in any way interfered with, or violated in any particular or general sense, there must, and of necessity *will be*, a corresponding result following the violation.

Likewise the *mental law* if violated or disregarded as to its demands upon the being subject to it, will in all instances produce a corresponding result. For all movements must produce natural results. Hence, if any law is impeded, it produces, as a consequence, *impure* results ; but if not interfered with, but obeyed in all its requirements and demands, it will produce pure and happy results. Therefore there is constantly in operation the law and principle of Goodness, to produce *pure* effects ; and (as an opposite or negative manifestation), an interruption of its forces produces impure results. And between the pure and impure ; between goodness and its legitimate effects ; between harmony and disunion may be seen still more distinctly the infinite attribute of never-ending JUSTICE !

The surface of the earth may be compared to infinite space and time, as conceived of by the human mind. The various and innumerable forms, planets, and bodies existing in space, may be compared with the forms, bodies, and organizations, *here* existing. For each celestial sphere can be no more than a *form* that matter has assumed in obedience to its omnipotent law of progression. The forms and entities here existing, are no more than modifications and correspondent productions of the material elements composing the Universe. All bodies upon the earth are sustained upon its surface by laws acting in connection and correspondence with the universal law of Cause, Effect, and End. The atmosphere of this sphere holds to the same the many living beings and entities that are existing upon its surface. And each other sphere has, again, *its* atmosphere, as corresponding to the earth's atmosphere — governed by the laws of attraction and repulsion, or inspiration and exhalation, influx and reflux, giving to and taking from. And

this whole chain performs its specific duties on laws corresponding to those of the most refined and exalted sphere in the regions of infinity. Therefore a correspondence and positive analogy may be observed as existing between and connecting all things emanating from the Great Sphere or Focus of the Great Positive Mind.

Justice and Equity are thus legitimate attendants of the former principles combined; and from the first attribute to the last, and from the combination of the whole as forming the conception of infinite Perfection, there is developed and expressed in all things, visible and invisible, the unspeakable attribute of ETERNAL TRUTH!

Thus *Power* first existed: Further development showed infinite *Wisdom*; still further, unbounded *Goodness*! And again, Motion becoming refined and perfected into Sensation and Life (corresponding to the celestial life of the planetary spheres), shows the great law and attribute of universal *Justice*. And by the constant sympathy, kindness, and benevolence manifested in the imperceptible reciprocation of all their parts and particles, there is developed another attribute — that of impartial *Mercy*!

Compare world with world; space with time; form with form; particles with the whole fabric of existence; cause with effect; effect with ultimate, and that with design. Then investigate the hidden laws of material and organic motion. Keep in view, in this whole train of contemplation, the great original *Mind*, the *Cause* of all things known as effects, and of that which is not visually known, but which does exist — the ultimate of material perfection. Conceive once more of the great archwork of Nature, and how it was produced. Contemplate still more deeply the *causes* which the effects prove to exist; and the conception — the subduing and tranquilizing knowledge — will be produced in the mind, that the very perfection, the highest possible refinement, of the former attributes, the very nature and essential quality of the Great Positive Mind, is unchangeable and eternal TRUTH!

There is not one feature in Nature that presents itself to the general observer, which is not stamped with the impress of its divine origin. The same may be observed in every planet; in every form and sphere of the mineral and vegetable world; in every modification of anatomy and form in the plant. So also does the animal creation bear this indestructible impress, by its undeviating and unrestricted harmony, and its production and reorganization that are constantly going on, and are manifested throughout all its various spheres up to Mankind. And the physical and mental composition of Man, his faculties and capacities, are still *onward* in their progressive tendency to their sublime results. And all these things are expressions of unchangeable Truth, of divine Perfection, and of an eternal principle of divine Intelligence. Power, Wisdom, Goodness, Justice, Mercy, and Truth—these are the gradual and successive developments of an eternal and internal Principle, constituting the divine original Essence!

Thus, then, are established the law of progression; of development; the science of correspondences; the doctrine of concentric circles; the idea of an endless chain of eternal action, motion, and development, throughout all Nature; the immortality of all men; a purified and perfect state of existence; the unity and harmony of all things.*

The particular and pure "love" for this totality of immutable Principles, is that unmixed and irresistible *attraction* which is realized by the spirit toward "truth" for truth's own immortal glory. Passion is of and from the soul, the animal consciousness; but the Spirit, within the soul, is the fountain of love. "Facts" are adapted to and sought by the soul; but the Spirit, innermost, loveth the presence and benediction of "truth." The soul is the source and playground of "thoughts;" but the spirit-essence is the sea of "ideas." Now, therefore, the reader will comprehend

* See "Nature's Divine Revelations," pages 107-118.

the definition of Harmonial Philosophy to be at heart this: An unselfish, dispassionate, *divine love of immutable Principles*; and inasmuch as all comprehensible and thinkable principles emanate from the individual's spiritual *centre*, and flow thence out upon every line of the infinite radius, so of necessity is the true Philosopher an untrammelled and progressive searcher for all truth and in all directions. The ideas of man's Spirit are omni-foliated. They touch and inseparably mix with the boundless life-lines of Father-God and Mother-Nature; so that children and parents will ultimately become "one, the same," in the quality of their experience. But, in the *quantity* of such experience, there will be a permanent difference, owing to a difference of capacity between the Eternal Parents and their finite angel-offspring. "I and my Father are one," is the spirit's intuitive declaration of an eternal unity, and of the consequent joy in reserve for it.

Consequently, the term "Harmonial" is employed as an adjective, to describe the quality of the "love" which an individual should and must of necessity bring to the investigation of principles or truths. For, if a man seeks to find and to comprehend a truth just because he fancies its possession will be a source of many selfish advantages to him, he makes not only no progress toward the Eternal Good, but the truth itself acts upon his spirit as though it were an error and an evil. Certain bitter and discordant minds, for example, will relate a fact or a truth with a tone and gesture and temper which inevitably converts the *effect* of the relation upon another mind into a falsehood of the most detestable form and fecundity. Only those, therefore, who search for and impart the "truth" with a harmonial love to gain the Alpine summits of "Wisdom," and who labor with the unselfish aspiration to advance mankind in virtue and happiness, are worthy of the honorable title of "Philosopher." By so defining and proclaiming the *central IDEA* of this philosophy, we necessarily exclude from our ranks all one-sided, three-sided, sectarian, creed-

building, and unscientific intellects; and yet we do not dis fellowship any *lover of Wisdom*, even though in his labors for mankind he should wed himself to the effort of uprooting only *one* of the many branches of ignorance, injustice, and evil. Whether this Philosophy thus defined—which puts the human soul and spirit into harmony with God and Nature and Humanity—is “religion” or not, is a question cheerfully left with the intuitions of mankind to answer. And whether man’s inherent “religious element” of piety and devotion is neglected or not, is another question referred to the same tribunal. No receiver of these divine principles, it is believed, can be irreligious in the large and intelligent use of the term. Such a mind is exalted above the popular “infidelities” to Justice, Truth, and Humanity. The most spontaneous *fidelity*, on the contrary, is the logical characteristic of that intelligence which fondly comprehends the mighty and eternal Truths of this philosophy. Formalities in the expressions of cherished religious sentiments will in due season give place to the pleasures consequent upon spiritual harmony, whereby it will be easy to do each day the good that should be done.

We come now to sum up the leading impartations of this chapter. The doctrine believed and presented is, that the same great Ideas are innate and common to all men; therefore, that no one man can ever be an originator of new ideas: yet some one mind may be organized and inspired to give to *one* principle the best and most useful expression. The world’s history confirms this doctrine. All institutions political and theological are crystallized about some *central* principle, which some particular mind was constituted and inspired to realize and reveal.* But when talented men confound private thoughts with universal “ideas,” and exalt egotistic facts and convictions as though they were eternal *truths*, then come the controversies and sectarian animosities which distract the world.

* See “History and Philosophy of Evil,” p. 115, *et seq.*, by A. J. Davis

FIRST STAGE.

Ideas,

At the beginning of a new era, some one inspired mind gives expression to some integral principle.

SECOND STAGE.

Thoughts,

Then ensues a period of protracted agitation, discussion, investigation, persecution, misrepresentation, martyrdom of leaders; and thence follows a rapid disintegration of minds from the preceding form of sectarianism.

THIRD STAGE.

Theories,

The result of examination, persecution, and debate, is the formation of a nucleus; a definite theory of thinking, believing, and acting.

FOURTH STAGE.

Creeds;

A vivacious period now comes on, in which a missionary work is systematically inaugurated, based upon the new plan of belief; this is a sectarian expression of faith in good works, developing bigotry, castes, and intolerance.

FIFTH STAGE.

Systems,

Now comes an organization of political principles. The plan of government is modified, perhaps improved. Thoughts are institutionalized, not ideas.

SIXTH STAGE.

Tyrannies,

The effect of all is a long systematic effort to sacrifice the individual to the glory of the church and state. Autocrats, aristocrats, emperors, priests, and kings, combine against the masses. Political degradation and pious frauds everywhere multiply.

SEVENTH STAGE.

Revolutions,

Next comes resistance to tyrants in church and state. Protests of individuals, rebellion, revolution, war.

EIGHTH STAGE.

Individualism,

The consequence is a bold development of new historic characters. Patriots, statesmen, and independent minds, declare in behalf of human rights and integral liberty. This entire era comes to a close with the falling of sectarianism and the resurrection of the individual.

NINTH STAGE.

Ideas.

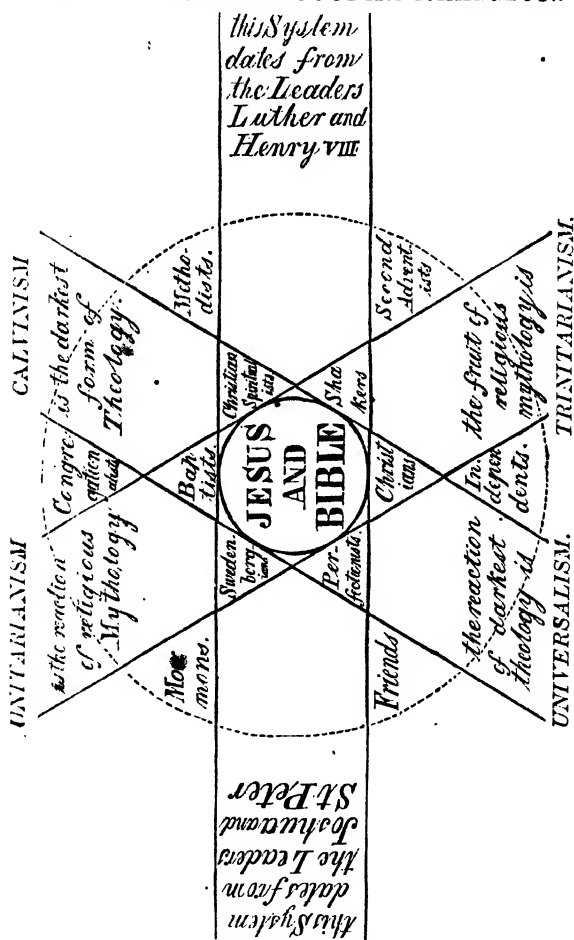
History revolves to its point of departure, completes the circuit, and new minds express new ideas.

The harmonial Thinker will observe, that the scale is designed to represent political and mental history between the discovery and development, of any two impersonal ideas. The first stage, a crisis, is the fall of the wave of progress; the second stage, an expansion, is the wave in full; the third stage is the valley wave again, and so forth, like the sea: first a convergence, then a divergence or expansion, up and down and down and up, but perpetually onward! Between Luther and Calvin, between Wesley and Murray, between Swedenborg and Channing, but sometimes in divergent streams of historic progress, may be observed the exact stages above described; if not in the world of political relations, then in the inner universe of thoughts and sectarian schemes.

The chief misfortune, the most hypocritical sin, and the deepest demoralizing evil of ignorance and superstition in this age, is *sectarianism*. It is the wicked fruit of the vilest weed that ever grew in the soil of educated stupidity. "Vital goodness and sound morality" are the high-sounding ends to be accomplished by every new development of sectarian religion. Get the term "evangelical" stamped upon the creed, and thousands of *well-meaning* persons of both sexes will put their shoulders to the new institution. "Caste" is the horrible sin of Brahminism. A badge of social and spiritual *inferiority* is authoritatively pinned upon the back of thousands by the sanctified saint who, with every effort at humility, practically shouts, "I am holier than thou!" If we take the central inspiration of each past teacher, and rally around a standard composed of *all the central principles* thereby announced by the Infinite to mankind, leaving to each mind the glorious privilege of thinking his own "thoughts" regarding his own innate principles, and not infringing upon the sacred prerogatives of individual temperament and action in the smallest degree, the results would be anti-sectarianism and universal happiness.

The weapons of death and despotism in Pagan countries are *an idol and a god*. In Constantinople, the pivot of all servility and

PROTESTANT EPISCOPAL RELIGION.



EXPLANATION.—The shafts, at opposite ends, represent the great religious systems of Christendom. The longest shaft represents the grand division. Minor parties are placed in opposing corners, just as they exist in civilized society. The centre and pivot are Jesus and the Bible. The circle represents the arena of sectarianism.

slavish submission is compounded of "Mahomet and the Koran;" in a part of India, the central cause of pusillanimous meekness, by beings endowed with immeasurable powers of reason and affection, is composed of "Brahm and the Shasta;" among the intelligent and unconquerable Jews we observe the central master to be, not Ideas, but "Moses and the Testament;" while with Christians we find the source of all their despotic sins and indomitable tyrannies to be, not central Ideas from God through the qualified capacities of inspired minds, but, like the Pagan and Jewish worlds, around a person and a book, to wit, "Jesus and the Bible." Thus, when you think impartially, there is visible no essential difference between the Christian and the Pagan world as concerns the *causes* of sectarianism and villanous castes in society; but in many other regards—from very different reasons, however—the world of Christendom is centuries in advance of the population of the Oriental hemisphere. Men deliberately "debase their heavenly birth," and meekly endure the most cruel burdens as though they were criminals and brutalized by sin, in order to gain the approbation of their chief priests and enthroned rulers. And the weak-minded or hypocritical minister plays his pious cards into the intelligent lawyer's hand; while the latter, moving his influence through the whole line of social life down to the meanest despot, effectually cements the legal walls constructed between Freedom and Slavery: so that the lawfully "free" are the legal and sanctified Masters, and the "oppressed" are the unbaptized and ever-working millions, who, in their oceanic ignorance, imagine themselves to be meekly "doing the will of God," by obeying and sustaining those who enslave and deprive them of justice and equity.

May we not progressively ascend the harmonial mountain, and enlarge our capacities commensurate with the presence and plenitude of integral principles? All truthful-mindedness is beautiful righteousness. The impress of central Ideas is seen in the books and sects of all nations. Chinese, Indians, Persians, Greeks, Jews, •

Christians, all are brethren *in spirit*; let them become *spiritual*, therefore, in their search after truth and happiness. We can not be sectarian; neither can we part with a single central principle held sacred by each sect, for it liveth in the life of the mind. Let us become very large! We will join all the sects, both Pagan and Christian, and thus *destroy* their differences.

“The lively Grecian in a land of hills,
Rivers, and fertile plains, and sounding shores,
Could find commodious place for every god.”

In this connection I can not resist the wish that the MAN who wrote his “Experience as a Minister,” should open his mind to the reader on the plenitude of the interior Human Spiritual Universe. “To me, Human Life in all its forms, individual and aggregate, is a perpetual wonder. The Flora of the earth and sea is full of beauty and of mystery which Science seeks to understand; the Fauna of the land and ocean is not less wonderful; the World which holds them both, and the great Universe that folds it in on every side, are still more wonderful, complex, and attractive, to the contemplating mind. But the Universe of Human Life, with its worlds of outer sense and inner soul, the particular faunas and floras which therein find a home, are still more complex, wonderful, and attractive; and the laws which control it seem to me more amazing than the mathematic principles that explain the celestial Mechanics of the outward world. The Cosmos of Matter seems little compared to this Cosmos of immortal and progressive Man; it is my continual study, discipline, and delight. Oh, that some young genius would devise the *Novum Organum* of Humanity, determine the *Principia* thereof, and, with deeper than mathematic science, write out the formulas of the Human Universe, the celestial Mechanics of Mankind!”*

The foregoing comprehensive scales seem to teach that the

* See Theodore Parker's Autobiography, p. 159, et seq.

mental world, in perpetual obedience to the unchangeable law of history and progress, will continue to move through irresistible cycles of conflicting modulations. But the absolute lesson intended is, that mankind are just now between the evening of many discordant cycles and the morning of the Harmonial era. Although the flow of history in mind will eternally rise and fall like heaving tides, yet the wavy undulations thereof will approach more and more to the principles which regulate musical vibrations, and the concomitant discord will become "harmony not understood," yet measurably perceived and enjoyed nevertheless from the least to the greatest. The height and depth of this under-law in history is yet to be comprehended by the best thinkers of the age. It is seen, and its authority is acknowledged, by the seers of periodicity in Nature's ways, but it is not felt. Without a correct comprehension of this undulating divine law, I do not believe that any man can write either the history of a nation or that of an individual, for he could not solve the mysterious paradoxes thereof in a clear ray of light. This rise and fall, this expansion and contraction, this light and darkness everywhere, each in its proper place and season, is an expression of God's duality. Nature, Reason, and Intuition—the omnipresent authorities of the truly inspired and enlightened of mankind—will conspire to overcome evil with good; while Bibles, Superstition, and Prejudice—the arbitrary authorities of the mis-educated and therefore ignorant—will constitute the evil overcome. Having sufficiently defined the leading impartations of this chapter, there is left the more delightful labor of recapitulating the "Impersonal Principles," with the names of the historic characters who were very naturally inspired to give them the truest and grandest expression:—

1. The Law of Marriage is universal.....BRAHM.
2. The End of Human Life is Righteousness.....BUDDA.
3. God is the Absolute Cause and Effect.....SANCONIATHAN
4. The Character of God is a Unit.....MOSES.
5. All Evil will be overcome by Good.....ZOROASTER.
6. Charity is Fraternal Justice.....CONFUCIUS.
7. The Origin of Harmony is Divinity.....PYTHAGORAS.
8. Goodness is the only Happiness.....SOCRATES.
- 9 All Things have a Spiritual Origin.....PLATO.
10. Truth is absolute and infallible.....ARISTOTLE.
11. Health is Temperance in all Things.....EPICURUS.
12. Internal Purity is the Cause of Charity.....JESUS.
13. Man is an Incarnation of Spirit.....PAUL.
14. All Truth is consistent and harmonious.....ORIGEN.
15. Every Man's Faith is a Sovereign Power.....LUTHER.
16. God is almighty, and will prevail.....CALVIN.
17. God is present in every Man's Spirit.....FOX.
18. The Law of Correspondence is universal.....SWEDENBORG.
19. All Men are Missionaries.....WESLEY.
20. God is both Father and Mother.....ANN LEE.
21. The Love of God is impartial.....MURRAY.
22. Every Man is capable of Eternal Improvement.....CHANNING.
23. The Kingdom of Heaven will come to Earth.....NOTES.
24. Human Nature is relatively perfect.....PARKER.
25. Self-Reliance is Obedience to God.....EMERSON.
26. The Right to Liberty is inherent and universal.....GARRISON.
27. Every Person is naturally immortal.....SPIRITUALISM.
28. The Love of all Wisdom is Man's Integral Aspiration..HAR. PHILOS'Y.

The foregoing Ideas and Individuals are deemed for our purpose the most prominent and useful in history, and far better adapted, than many others less or better known, to illustrate our philosophy of universal progress, with the sublime privilege of individual freedom. The harmonial mind is conscious of integral aspirations toward the foregoing, as well as toward all other, principles of truth; and each human being, according to our seeing, will surely realize the truth and practicability of *them all* as he advances in the path of spiritual development.

Behold the Pantheon of Progress! It is no metallic structure, glittering with gold-crowned domes, strutting heavenward with spiral towers and pillared arches; but it is a spiritual temple, with massive walls of transparent light, resplendent with God's wisdom, and filled with incense from the love-gardens of Eternity. Behold, also, the GODS within this Pantheon! They are not clothed with iron, sparkling with burnished bayonets, and red with the blood of their brethren; but they are clad in robes of holy beauty, beaming with the pearls of eternal principles, and golden with the throbbing gratitude of reverent millions. The Egyptian, Chaldean, Persian, Greek, Pagan, Jew, Christian, Roman, and Protestant, are here assembled in the spirit of love and good will. No clanking of murderous artillery, no flashing from flying sabres, no thundering from sectarian cannon—all is tranquil and harmonious as the heart of Truth. The battle of "Thoughts" is over now. Myriads have bowed and bled in this war, and have died weeping the tears of despair. But the angel of Peace hovers over the graves of these martyrs to-day, and the God of eternal justice reigns in the vital centre of each immutable Principle. To urge mankind to advance and acquaint themselves with eternal principles, which live as yet too much concealed within every mind's immortal essence, can not be considered less than an act of duty; although nothing in truth is more certain than that each human soul will eventually gravitate to his true position in God's harmonious Universe, and find his just and appropriate place in THE PANTHEON OF PROGRESS.

PART III.
THE ORIGIN OF LIFE
AND
THE LAW OF IMMORTALITY.

To the spiritually-minded, the Idea of an individualized eternal existence is redolent with hallowed grandeur, and it gleams with gorgeous mysteries; while to the dismal religionist, the thought of it must be as the fume of that infernal incense which veils the fabled dungeons of perdition. The wisdom-illuminated soul goes soaring and singing of the excellence and beauty of the theme, and his conceptions are "as the beaded bubbles that sparkle on the rim of the cup of immortality, as wreaths of rainbow-spray from the pure cataracts of Truth." But the magnates of theology, who use the buckets of prayer wherewith to draw living waters from the springs of Providence, have "thoughts" of the eternal world which seem like driftwood "flung upon the rocks by the sullen waters of oblivion."

There^{*} are two classes of minds with different convictions on this subject: first, those who, though skeptical at first, have analogically or otherwise reasoned themselves into a belief of life eternal; and, secondly, those who, though full of faith at first, have inductively reasoned themselves out of it. And there is

still another class who have reasoned neither way, but believe and disbelieve as the result of some hereditary bias, or childhood momentum, unable to give a reason for either the hope within or for its absence. And there are certain other persons who, because of their ardent love of life and continuation, would prefer eternal suffering as a destiny to that of total annihilation; and there are yet others, on the contrary, who would choose the everlasting sleep and utter extinction rather than survive death and mingle eternally with the heaven-rejected and miserable. The true poet's conception of eternal existence is beautiful, and is invariably purged of all demonic suffering; but, unfortunately for him, he seldom believes his own imaginations. Although the poet constructs a golden chariot which serves to roll multitudes over the dreary desert of DOUBT, and serves not less to give them a delightful ride upon the radiant highways of the heavenly kingdom; yet, as the law of reaction compels a contrast, so the poetic wheelwright trusts not to the safety of his own vehicle, and surprises all his enraptured friends by himself taking the democratic omnibus of human commonplace experience, which charges but one price for the whole route, and invariably disgorges all passengers in darkness and loneliness at the door of the tomb.

One thing is overwhelming—that is, the natural skepticism of man's *intellectual* faculties concerning the soul's personal endless duration. All analytical thinkers have entered a phase of *doubt* on this subject; from which painful condition but very few have escaped unchanged.

The social sentiments demand the soul's continued existence, and the moral organs believe it; but the front part of the head is utterly skeptical.* Therefore, although perfectly aware that *the love-and-wisdom departments of mind contain an intuitive belief in immortality*, I affirm that the strongest element in the intellectual faculties is Atheism! This is established by its opposite—

* For explanations, see the fourth volume of the *Harmonia*.

that all belief in the High and Beautiful, in the Spiritual and Supreme, in Theism and Immortality, comes into practical form only by the soul's development. But unless this supersensuous development, this private genesis from ignorance to the broad table-land of Wisdom, be well proportioned and regular, and considerably elevated above the magnetism of sense, the mind can not realize or believe in any definite life after death. All men are intellectual skeptics, therefore; because all are born into the senses. And it is not Christianity, but intuitive Reason, which comes to man's assistance. If man was not born an Atheist—was not an intellectual skeptic in everything to begin with—then, REASON would subserve no great purposes in those vast realms in which it now begins to reign so triumphantly. Riches come by industry. Discovery is the road to prosperity. Nothing is obtained without effort. Shall the knowledge and prosperities of the soul's immortality come to us in violation of this law of industry? Can we reasonably expect to become thus wealthy, thus prosperous, and unspeakably full of joy, without industrious efforts at discovery?

*Among the higher order of Truths, developed for the first time to mankind by the Harmonial Philosophy, are to be found *three positive evidences* of the soul's continued existence. And here it may be said, to all who set themselves in opposition to this philosophy, that, unless these three evidences be accepted by the intellectual faculties, there is *no scientific proof* whatever that man may continue a pleasurable existence after the event of death. All external or inductive sciences, and all outside analogies in organic Nature, are strictly in favor of that doctrine which teaches that the soul at the moment of death goes forth like a thin galvanic current into space, and hides itself in the soul of the world—mingling, mixing, and interfusing itself with the invisible, imponderable dynamic principles of the Universe—its individuality becom-

ing thereby extinguished, the same as the life of trees, as the fragrance of fleeting flowers, as the mentality of the beast, which dieth and is henceforth "no more for ever"!

Now the Harmonial Philosophy rescues man scientifically from all possibility of this horrible fate. It places his feet firmly on the mountains of everlasting Truth. It brings out and shows to the intellectual faculties the hidden *chemistry*, the occult *mechanism*, the subtle *science*, the organic *theology*, and the lyrical *principles*, of the Universe; upon which, as so many *granite strata* fixed in the globe of life, rests intelligently the immortality of each human mind, and all the infinite results that rise sublimely out of it. The use and end of this chapter is, *to divulge the philosophical explanation of that law operative in matter which renders the human mind eternal*. The three positive evidences before alluded to, but hereafter to be explained, grow out of this fundamental Law. To bring this Law definitely out, it is first deemed necessary to explain *the origin of organic life* on this earth; because, if you can see clearly into the *beginning* of things, and learn by heart the alphabetical lessons, you are then quite certain of appreciating the scope of the higher TRUTHS and results which so gracefully roll out of them. But of this more in subsequent pages.

It was affirmed that Reason came first to the rescue. And here it may be further remarked that Christianity, as a theology, is utterly incapable of furnishing an argument for immortality which can withstand the test of Nature and Reason. These are the authorities to which, as the race advances, every theory and institution will be subjected. The resurrection of Christ is no proof, because the Church calls Jesus "God," and God's ways "are not as ours." It is measurably owing to this vital weakness in the Church-evidences of immortality, that a skepticism on this subject so universally prevails. And now be it remembered, that, should Christians continue to repudiate the Harmonial Philosophy, and

begin to substitute philosophical arguments as the legitimate teachings of *their* system, then, without any lack of reverence, or injustice, we may say that they are guilty of engrafting new twigs on an old dead tree, of conjugating philosophy with empty mythology, of putting new wine in musty bottles, and of appropriating IDEAS and discoveries not their own, but which took their rise within the flowing founts of the NEW DISPENSATION. Now we object not to this pulpit custom of appropriation, this sly embezzlement and promulgation of modern spiritual truths, if the parties will but give Beelzebub his just credit.

That the law of action and reaction is operative in mind, as it is in matter, is clearly set forth in the history of human speculations. In his carefully-measured exposition of the Pythagorean Philosophy, OVID has revealed the faith of millions of men : —

Death, so called, is but old matter drest
In some new figure and varied vest.
Thus all things are but altered, nothing dies ;
By time, or force, or sickness, dispossessed,
And lodges where it lights, in man or beast ;
Or hunts without, till ready limbs it find,
And actuates those according to their kind ;
From tenement to tenement is tost —
Life is still the same, the figure only lost.

This faith, accepting the indestructability of matter, teaches the immortality of works and elements, but not the duration of personality. Death dissolves all forms, it says, and liberates life — but there is no conscious post-mortem existence. “Immortality,” is a word applied to the everlasting duration of *the elements and principles which constitute the soul*, but does not mean to include its individuality throughout interminable ages, as demonstrated by the Harmonial Philosophy. This doctrine is believed, to some extent, by the Chinese, who think the evidence is conclusive that souls go from one organism to another. The Japanese, also

accept this metempsychosis and transmutation of life from man to beast, and the reverse. And it is my impression, that thousands of our own countrymen believe this doctrine almost without modification. It is one phase of philosophic skepticism; the view which grows out of Reason's first inductive observations.

The next phase is reactionary, a reflex of the foregoing. It accepts the immortality of the shape and individuality, as well as of the essence, *of every living thing* — fish, reptile, bird, mammalia, and Man! Many distinguished scholars have hospitably entertained this doctrine — many who lived before, as well as since, the authors of the New Testament. Thus the Apostle Paul speaks authoritatively of the “restitution,” the “reconciliation,” or the “subjection,” of *all things* to the Father. “All things” must signify more than mankind. In Colossians, 1 : 20, we read: “For it pleased the father, that in Christ should all fullness dwell — to reconcile *all things* to himself; whether things on earth or things in heaven!” Several book-men have received this doctrine as meaning and proving conclusively the future existence of all species of animals, as well as all men. Such men, for additional confirmation, open the revelations of John, 5 : 13, where it reads, “*And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them*, heard I saying, Blessing and glory and honor be unto Him that sitteth on the throne, and unto the Lamb for ever and ever.” This whole doctrine is thus briefly stated by James Montgomery :

“*A being once created, never dies.*

* * * * *

All that inhabit ocean, air, or earth,

From *One Eternal Sire* derive their birth.

The hand that built the palace of the sky,

Formed the light wings which decorate a fly

The Power that wheels the circling planets 'round,

Rears each infant floweret on the ground ;

That bounty which the mightiest beings share,
 Feeds the least gnat that gilds the ev'ning air.
 Thus, all the wild inhabitants of woods,
 Children of air, and tenants of the floods,
All, all are equal — independent — free —
 And all are heirs of Immortality !”

This doctrine, that “all are heirs of immortality,” originated in the reactive phase of the former faith ; but it finds no scientific foundation for itself in the laws of Nature. It is a dogma among some book-men who believe in miracles, which disturb fixed laws, and in special creation also, in spite of Nature’s oppositional declarations. But the reaction of this doctrine presents still another phase of skepticism ; for, as you have seen, Atheism and Supernaturalism generate and procreate each other, and they play at random in that mind which is badly built. For example : Lucretius, in versifying the doctrines of the Epicurean Philosophy, gives us the other side : —

“ We know not yet how is our soul produced,
 Whether with body born, or else infused ;
 Whether, in death, *breathed out into the air,*
She doth confusedly mix, and perish there ;
 Or through vast shades and horrid silence go,
 To visit brimstone caves and pools below,
 . . . or, into beasts retires.”

This states the general skepticism concerning the creation and destiny of mind. Now, if the Harmonial Philosophy can not explain the Law in matter which, without miracle, renders the mind eternal, then it can impart no comfort to those who think in either of the opposite phases described. Reason, I affirm, at first finds all men skeptics. Although man is by nature religious and devotional, yet is he at first more animal than angel, and more materialistic than spiritual. If man was not born in ignorance, *a skeptic, and a disbeliever of everything,* then indeed would reason be an idle faculty, the senses useless, and all education

from within an empty farce. But the investigator of laws which regulate the human mind can not doubt their philosophy regarding the mind itself. It is designed to unfold wisdom and to acquire all knowledge, and to accomplish progress also upon every line of the radius infinite; therefore how reasonable is the affirmation, before stated and emphasized, that mind not only begins in ignorance, but that it starts at the lowest round of the endless ladder.

My impression is, at the beginning of this momentous inquiry, and before proceeding with our three scientific evidences, to affirm and consider the inductive and deductive evidences adduced by supernaturalists and rationalists, to *prove* man's personal immortality; and to these evidences, in order to know and realize the position of the doubting fraternities, I am further impressed to oppose and urge the arguments of the so-called skeptics. This extremely-impartial course may seem unnecessary. It will undoubtedly confuse the reader at first, and cause him to feel perhaps that many of his strongest proofs are assailed and successfully invalidated. But *justice* ever demands an impartial hearing, and the reader is unjust if he refuses to consider the skeptic's evidences of annihilation. I know how difficult it is to compel one's feeling's to aid Reason—to maintain an impartial and disinterested position—for the subject is so all-absorbing, interesting, and desirable, and that wholly *in one direction*. * Whilst the deep intuitions throb like a child's heart, with yearnings unutterable for a happy unending life, it is hard to ask Reason to look the multiform evidences of *annihilation* calmly and justly in the face. But while the believer will be fortified and gratified with one set of arguments and affirmations, I shall watch with justice to make it certain that we be not ourselves *deceived* by the habit of seeing only one side, and thus weaken our intelligence by cowardly concealing, or refusing to examine, the many and weighty arguments of candid disbelievers. Let us reserve our three positive scientific demonstrations for the present, and state, *pro* and *con*, the twelve popular evidences that man is personally eternal:

BELIEVERS' ARGUMENTS *versus* SKEPTICS' OBJECTIONS.

1. The life and resurrection of Jesus.	Extraordinary events, with less than ordinary evidence.
2. All nations and religions believe in a Future.	Errors and superstitions quite as ancient and universal.
3. It is affirmed by the organ of Hope.	Expectation is frequently disappointed.
4. Every man's intuition affirms it.	Some men welcome death as a fixed sleep.
5. Man is a being of ideas and forethought.	The animals likewise reason and anticipate.
6. Needs and supplies are equal.	Desires are selfish and educational.
7. Taught by the laws of analogy.	Analogy is unsound—the butterfly dies.
8. The mind is a permanent unite.	Disproved by the facts of phrenology.
9. All seers testify of the Future.	Invalidated by imposition and hallucination.
10. Clairvoyance: mind independent of the brain.	General experience does not endorse clairvoyance.
11. Facts of Spiritual Intercourse.	Such facts are conflicting and unestablished.
12. The existence of a Supreme Being.	God absorbs the soul as the sea does the drop.

FIRST: THE CHRISTIAN BELIEVER'S ARGUMENT FOR IMMORTALITY.—Man's future existence is believed from the historic fact, that Jesus, by miraculously coming into this world, and (after physically dying), going bodily out of it before witnesses, brought thereby "life and immortality to light." It is affirmed that, prefigured in this resurrection, man may behold his own experience; that it is the only door leading away from annihilation; the only means of rescuing the human soul from an endless sleep; and conclusive evidence, also, that the believing Spirit will one day put on the spotless robe of immortality!

O, blissful thought! There is something sacredly beautiful in the believer's hope and trust. Exhausted by years of steady

struggling against misfortunes and disease, and deprived by poverty and death of almost every earthly comfort, I have seen the widowed and lone mother repose her fast-decaying form near the end of life; and, drawing her steel-framed spectacles down over her tearful eyes, I have witnessed the opening of the sacred volume, and heard these words: "Moreover, brethren, I declare unto you the gospel . . . I have delivered unto you first of all that which I also received, how Christ died ~~for~~ our sins; that he was buried; that he rose again on the third day; that he was seen of Cephas, then of the twelve; that afterward he was seen of above five hundred at once; after that he was seen of James; and then of all the apostles. . . . Now, if Christ be preached that he rose from the dead, how say some of you that *there is no resurrection?* . . . If there be no resurrection, then is Christ not risen; . . . then is our preaching vain, and your faith is also vain. . . . If in this life only we have hope, we are of all men most miserable. . . . But now Christ *is risen from the dead* and become the *first fruits* of them that slept. . . . As in Adam all die, even so in Christ shall all be made alive. . . . The first man is of the earth, earthy; the last was made a quickening spirit. . . . One star differeth from another star in glory; so also is the resurrection of the dead. It is sown in corruption; it is raised incorruptible. It is sown in weakness, and raised in power; it is sown in dishonor, and raised in glory! . . . Behold! I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, at the last trump; and the dead shall be raised incorruptible. . . . When this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then *death is swallowed up in victory!* O, death, *where* is thy sting? O, grave, *where* is thy victory?"

And the lone woman's bosom was filled with hope! Her wearied heart overflowed as if too full of living water, and the crystal tears of joy found channels between the many time-worn

wrinkles which marked her face. An atmosphere of *entire trust* encircled her drooping head. Her last earthly friend, an old family dog, moistened her bony fingers. An unfamiliar bird lighted upon her shoulder, chirped a few sweet notes in her ear, and flew gently away. There was a strange stillness then—for the spirit had departed.

PER CONTRA: THE SKEPTIC'S OPPOSING ARGUMENT.—To the foregoing description of evidence there are several intellectual objections. This is all very beautiful, say the front faculties, but we see no evidence in it. The whole matter of the resurrection of Jesus is based upon assertion and local testimony—furnished by persons of whom we know absolutely nothing, save through sacred history, which is proved to be in the main unreliable, because partly fraudulent and fabulous. And besides, there is nothing in the world's experience to corroborate the resurrection of the body after the spirit has wholly departed. The going up into the air of a body of flesh and blood, contrary to all the laws of gravitation and order, is a philosophical impossibility, and a contradiction to all observation.

Nor can it be said that Jesus brought *the idea* of "immortality to light"—because, the belief or conception is more ancient than historical writings. The Egyptians erected pyramids in anticipation of a physical resurrection; and embalmed the bodies of their nobility, so that all inferior persons might be favored in the last day. The doctrine of a physical resurrection and a day of judgment was taught in Persia five hundred years before Christ. The Greeks believed that *the art* of resuscitating the body and animating the soul with eternal life, was known and confined strictly to the gods. This great privilege and happiness were inalienable with the gods; but it was conceded that, *naturally*, mortals could be neither restored nor transfigured. Hence we read, concerning the first persons who aspired to be gods, that they might know good and evil, and "live for ever"—but the

gods repelled the intruders, and drove them forth to wander in the realms of mortality. PELOPS, after being sundered from limb, was restored to physical life by the gods. According to Plato, HERES came to life and existed fifteen days. It is said that ATHALIDES, son of Mercury, could die and revive at pleasure. ALCESTE was resurrected by Hercules. HYPPOLYTUS was raised out of the grave by Æsculapius; and who can deny that JESUS was raised in like manner—that is, in fiction, but not in fact?

It is said Jesus was a god. If so, his physical and spiritual resurrection is no assurance to mortals; for God's ways are not as ours; and his body, unlike man's, could not contain anything animal and perishable; so that his *dying* and *resuscitation* were simply a graceful condescension to mortal weakness—a sort of drama painted on the scene of history—containing not so much as a particle of human experience. All evidence, therefore, that man is likewise to be resurrected, is not conclusive. Man's mind is *not* the master, but is *the subject*, of evidence. Unless proof is adequate to compel conviction, the mind can not believe.

Now the physical resurrection of Jesus, being so contrary to all human experience, should be fortified by ample testimony. Paul, it is true, affirms that above five hundred individuals witnessed the fact. If so, why is all history, except sacred, *silent* upon an event so extraordinary? Where is the corroborative evidence that Paul's report is not an exaggeration? His very beautiful language and graphic analogies, concerning a natural and a spiritual body, may be no more truthful than the Inferno of Dante, or the dreams of Bunyan. The world is called upon to believe in an impossible *event*, sustained by the single testimony of a stranger; whose assertion stands unsupported, that this resurrection was witnessed by others.

Again: nothing is more certain than that Paul was utterly mistaken as to the period when "the dead in Christ" should be resurrected. According to him, the first Christians were to be-

hold the end of the world. When writing to the people of Thessalonica, he says: "For this we say unto you by the word of the Lord, that we which are alive, *and remain* [alive] *till the coming of the Lord*, shall not prevent them which are asleep. For the Lord himself shall descend from Heaven with a shout, . . . and the dead in Christ shall rise first. Then we, *which are alive and remain*, shall be caught up with them in the clouds, . . . and so shall we ever be with the Lord."* Being *mistaken* in this great event, when shall we believe the apostle? He teaches a doctrine, also, which violates his previous statement. He teaches that they who were alive at the Lord's coming, should be caught *bodily up into the clouds*, and live with the Lord for ever; but he taught the Corinthians to believe that it was *first necessary to die* in order to be "quickened," and that Christ's resurrection was at once the cause and the type.

The apostle's doctrine of a resurrection and future state is tantamount to the opinion of the *Sadducees* that, by nature, men are no more immortal than animals. The secret of everlasting life was hid in Jesus. Admitting the physical resurrection of Christ, and granting that man is thereby saved from endless death, let us ask, Where is the motive power of this miracle? By what *particular event* in the history of Jesus was it, that man was made capable of a similar resurrection? Did the secret exist in his birth? Or, in his life? Or, in his being put to death? Or, by being sepulchred? Or, did the secret seed of our immortality lie in his bodily resurrection? If so, then it was necessary first of all to die. If so, then the persecuted Jews were the world's only great benefactors. They were not wicked or unjust in nailing Jesus to the cross. The crucifixion was necessary to redeem mankind from eternal graves. Jesus was ordained to die *as he did*, in order to demonstrate a physical resurrection to the believing followers. But the *dying Christian* indicates, for the most

* Thessalonians, iv. 15-17.

part, no more resignation, no more heroic tranquillity, than the dying soldier, or the Mahometan.

It would require a miracle, greater than the spontaneous creation of something out of nothing, to raise every man with precisely the *same* body which he had worn before death! But this must be, else the physical resurrection of Jesus is no type, no literal assurance to unbelievers, for he was said to possess the same palpable organization. Let us consider this :

Suppose a sailor drops into the sea. His body may furnish a sumptuous meal for a thousand fishes ; which thousand are subsequently swallowed by two thousand ; and the whole by a shark. The question is, "How can that man's body be restored to his spirit precisely as it was?" In short, as there is only a certain quantity of organic particles which can support human bodies, it becomes hard to believe that the departed myriads, whose forms are to-day divided among infinite elements, could again possess their bodies without destroying the most of the vegetable and animal worlds, and a large share of mankind also, who, by living upon these lower kingdoms, have consumed the bones and bodies of former races many times. In a word, the resurrection of Jesus is an *extraordinary* account, supported *by less* than ordinary evidence.

SECONDLY : THE BELIEVER'S INFERENTIAL ARGUMENT BASED ON ANTIQUITY.—There is another source of consolation and belief. Man's future existence is believed, from the historic fact that all ages, nations, and religions, have cherished and inculcated this doctrine. The belief can be traced to the remotest antiquity. It is the focal *mystery* of all poetry, the invisible *charm* which gleams through all literature, the auroral *splendor* of all art, and the *pivot* on which alone revolves the mighty machinery of a thousand religions.

The Chinese venerate the souls of their entombed ancestors. .

Before Christ, the sect called Essenes believed in the future existence and eternal duration of every soul. The same belief was confidently taught by the Theraputa of Egypt. Oriental Indians believed that the distant, holy stars, whose light went shimmering through the upper realms, were none other than the spirits of their departed tribes. The grand foundation of the Persian theology was the doctrine of future rewards and punishments. In a vision, the first Zoroaster imagined that he beheld the eternal world. He declares that the bottomless pit was exposed to his vision, where the souls of the wicked kings were to be inundated by ages of agony; but that, ultimately, all the wicked and wretched would be thoroughly *purged* of evil, and be advanced to the beautiful regions of eternal bliss!

Nothing is more susceptible of unequivocal demonstration than the extreme antiquity and universality of the belief of immortality. Can a faith so general and venerable *be an error*? It runs the race of Progression, and keeps pace with all human instinct. Can it be without foundation? It flows through man's spiritual consciousness, like a divine rill of everlasting prophecy. Is the soul false to itself? It stands like a guardian angel in the temple of history—an intuitive faith, which precedes and transcends the developments of reason, science, philosophy, and civilization. And is this stupendous combination of belief, this universal agreement of all races and religions, to be rejected as inadequate evidence?

PER CONTRA: THE SKEPTIC'S OPPOSING REASONS.—But to this evidence there are several intellectual objections. The skepticism of the front brain is as before unshaken—the inherent natural disbelief of the intellectual faculties remains intractable—and counter-arguments are certain to appear. The skeptic says:—

The antiquity and universality of the doctrine of a Future State are not conclusive proof; because, from the earliest periods, mankind have believed many gross and dangerous errors. For example: it was a general belief that every department of Nature,

the seasons and the elements, had each its special superintending god: it was a universal belief that thunder and lightning were supernatural phenomena; that pestilences, and famines, and earthquakes, and diseases, were inflictions expressly sent from the skies: it was a general belief that the earth was made flat, and fixed immoveably upon standards; that it was a breathing animal, resting upon a pedestal of turtles; that the stars were kept from falling by a great framework, called the 'firmament': it was a general belief that the *sun* was the residence of the God of gods, or King of kings; that the *moon* was a polished reflector, to shine into the darkness of earthly night; that the rainbow was a supernatural production; that the system of Nature was only a temporary manifestation of the gods; that lunatics, and persons with paroxysmal diseases, were possessed by invisible demons: it was believed that kings were placed to rule over mankind by divine appointment; that war and slavery were God-ordained institution; that all existence was magically forced out from non-existence, or that something was created from nothing!

The doctrine of the soul's immortality is not a day more ancient nor more universal than the foregoing grotesque errors and manifest absurdities. The primitive instincts of mankind have seldom found justification. In fact, the further we permit ourselves to probe the history of the Past, the darker and more hideous become the prevailing superstitions. It should ever be remembered that ignorance is the fertile source of superstition; that superstition is the parent of religion; and that, when married to marvellousness, religion brings forth this dogma of immortality. Therefore, continue the intellectual faculties, although we confess that the doctrine of a future state is not actually overthrown because a belief in it is found to exist coextensive with many and various superstitions, yet we are compelled to conclude that its *extreme antiquity* is far from being a recommendation to the intelligent and skeptical.

THIRDLY: THE BELIEVER'S DEDUCTIVE ARGUMENT BASED UPON HOPE.—From these objections we turn longingly to the attribute of Hope. Man's future existence is believed, from the universal fact that the human mind is endowed with an attribute of Hope. Hope may be defined as an inherent desire for the possession of the greatest good—mingled, perhaps, with a belief in the possibility of its attainment. Though discouraged by the decisions of judgment, hope inspires and sustains the soul. It frequently happens in life that Reason faints and falls into the arms of Hope; so that, it is not less frequent, the soul *forces itself to hope* against the intellect, and in spite of it. In the voyage from childhood to maturity, our bark is frequently overtaken by storms, and dark clouds hang mournfully o'er our heads, weeping sadly as if some fearful disaster were preparing for us in the next hour—and we, too, obeying the admonitions of judgment, lend our voices to complete the dirge, and thus resign ourselves submissively to the impending calamity—but lo! from the temple of the interior cometh the magic words of Hope, saying, "Fear not, the next hour shall be redolent with sunshine and safety;" and our souls see the elements changing places, inferior conditions giving way to superior circumstances, a refreshing slumber succeeds, and we awake to fresh vigor and joy.

Who can tell the workings of Hope? When the sun of Reason absorbs its far-spreading radiance, and disappears behind the hills of Reflection, and a mental twilight comes on, drawing a dark curtain of doubts o'er the soul's immediate prospect—then it is that, through the darkness and despair, gleam the innumerable stars of Hope, which, like the royal orbs of light that traverse the boundless domain of immensity, are visible and beautiful only when the sun sinks behind the western hills. What if the tides of life do ebb and retreat before our gaze? what if they do convey from the fringed margin, whereon we stand, some beloved flower whose loss we mourn? Why, ere we have time to express our

grief, Hope assures us that the current will flow back, return with renewed vigor, and, leaping high against the welcoming shore, waft the cherished flower closer than ever to our feet! Even so, while we mourn with tears of bitter anguish the sudden departure of some fond spirit, and darken our dwellings, and drape our persons with black habiliments of deep sorrow—thinking day and night that the beloved is locked in the skeleton arms of Death, having no conscious existence, but mouldering slowly in the confines of the weeping vault—yea, while the heart and intellect are enacting this drama of despair, Hope lifteth up her voice and persuadeth us that the loved one is bathed in the silvery affections and golden joys of spiritual societies, in a world which beams before the Supernal Mind like an orb of eternal life!

Logic may shut the door of doubt upon the soul for a time, and prove that the departed spirit sends back no sound; but Hope speaketh ever to the heart, saying, “Death is but a kind and welcome servant, who unlocks with noiseless hand life’s flower-encircled door, to show us those we love.”

Can it be that man is a temporary phenomenon, “a dancing shape, an image gay, to haunt, to startle, and waylay” with this attribute of hope? Hope is the door which opens upon eternal life. “What is it that men love in genius,” asks Emerson, “but its infinite HOPE, which degrades all that it has done? Genius counts all its miracles poor and short. Its own idea is never executed. The Iliad, the Hamlet, the Doric column, the Roman arch, the Gothic minster, the German anthem—when they are ended, the master casts them aside. How sinks the song in the waves of melody which the Universe pours over his soul! Before that gracious, infinite hope, out of which he drew those few strokes, how mean they look, though the praises of the world attend them! From the triumphs of his art he turns with joy to this greater defeat. Let those admire who will. With silent joy he sees himself to be capable of a beauty that eclipses all which his hands

have done." Such is the influence of Hope on genius. Thus, Hope is no friend to tears, to dirges, to cypress crowns, nor to doubts over the departed. In the deepest and coldest grave she "kindles her never-dying lamp, and throws upon their treasured dust a steady ray, full of immortality."

In the contemplations of Hope there is nothing perishable. It believes steadily in the existence and fulfilment of its Ideals, and sees, without aid of logical judgment, the road to reach them. Over disappointment it throws a mantle of light. It says: "Blessed are the ministrations of sorrow. Through affliction we are brought into more tender relationships to other forms of being, obtain a deeper insight into the mystery of eternal life, and feel more distinctly the breathings of the Infinite." Hope is the uplifting power. That which judgment called affliction, with hope was received as

———"an evidence of love.

It came disguised in Sorrow's livery,
But it threw off her borrowed garb, and lo!
The white-robed angel of celestial Love,
With her sweet influence was there! She stilled
His troubled thoughts, opened his blended heart,
And led him out beyond the changing earth,
And pointed up to the Eternal Mind,
That taketh knowledge of a sparrow's fall,
And lights a world with glory; that will hear
A sigh's low music amid swelling praises,
Which rush upward from a thousand realms!"

Such, in brief, is Hope! Has the Creative Spirit missed its calculation? Does the human soul defeat itself? Can it hope for that which does not exist? Is the attribute of HOPE a fiction? We affirm that the soul is *never* false to itself; that *the hope of immortality is an evidence beyond the reach of argument.*

PER CONTRA: THE SKEPTIC'S INDUCTIVE ARGUMENT AGAINST THE AFFIRMATIONS OF HOPE.—No prophet was ever more false than hope, exclaims the doubtful intellect; 'tis

a mere seduction of the imagination. The intellectual faculties may be amused by poetical extravagances, but *hope's* tales can not demonstrate that man's soul is personally eternal. Give us your substantial positive reasons! The intrinsic value of Hope, as a spiritual evidence of eternal life, is to be tested just as we determine every other thing: that is, by the fixed standard which has been set up by the world's concurrent experience. Hope's promises are great, it is true; her ideals are all grandeur, and her prophecies full of utmost glory; but, my friend Believer, behold *the shabby experiences* which come to fulfil and redeem those prophecies and ideals.

You were quite sentimental in extolling the value of Hope. But we, the skeptics, employ solid facts, and do not fear to eulogize despair. Hope is the paramour of inexperienced hearts. But a few hours since, the East was radiant with the newly arisen sun; presently it shone effulgent in the zenith; a few more fleeting hours, and the bright orb is gone! Nature is dressed in the sad and sable habits of night, and soon a great blackness drapes the world. So is it with the life of man, Hope to the contrary, notwithstanding. One midsummer eve, when no sound disturbed the abounding stillness, save the drowsy clock, whose rigid fingers kept pointing the dying moments to their graves, then heard we, floating soft and low, from a cottage near, the laughing, thankful, hopeful, words of a youthful mother, thus—

“How sweet to gaze upon thy placid brow,
My child! my child; like some unfolding bud
Of stainless snow-drop. Ah, how sweet to catch
Thy gentle breath upon my cheek, and feel
The bright redundancy of thy silken hair,
My beautiful first-born! Life seems more fair
Since thou art mine. How soon amid its flowers
Thy little feet will gambol by my side,
My own pet lamb! And then to train thee up
To be an angel, and to live for God—
O, glorious HOPE!”

“Yes!” we exclaimed, “to-day a child is born; it rests in its mother’s loving arms, next to her over-fond heart; to-morrow the smiles of joy will play upon the countenances of all around, and light is in the habitation of the living; but on the *third* day, the mother and her babe are motionless and dressed very purely for—the tomb! and a mournful silence pervades the dwelling; the light is extinguished, and darkness prevails.” Thus, in the morning we rejoice and laugh and sing, and Hope’s fairy birds soar joyfully aloft; but, ere it is yet noon, we weep with moanings that float out and *waste* themselves on the evening air. The bright rose-flush on the youthful cheek is oftentimes but the hectic symptom of decay. The tide of hope flows high and swells its bosom with exultant pleasure—sending its joyful spray like molten silver far upon the flowering beach—but O, how quick it ebbs and retreats and rolls into comparative inanimation!

Hope may be compared to a tree which, in the virgin hours of summer warmth, buds and blossoms with an abundance of every desirable beauty; but, at the proper season, when other trees, less promising and attractive, bring forth *good fruit*, this slowly and insensibly fades out of sight! Where it grew so brilliantly, a few dry leaves alone remain—on some is written “Disappointment;” on others, that deathly word “Despair.” Such fruit grows on the tree of Hope; shall we say, because its roots ramify in the surface soil of sentiment? And here, we inquire: If its reports be false in this life, why rely upon Hope’s tales of the Future? “He that lives on hope,” said Dr. Franklin, “will die fasting.”

Human hope yields a harvest of rich conceptions and rare conceits—often truly great and magnificent in its meditations—but, who that has lived five and thirty years, does not know something of the diversity and multiplicity of its deceptions? Hope quickly loses its reputation, becomes fatigued and destroys itself; but judgment and prudential sagacity are increased an hundredfold.

Accustomed to disappointments of every kind and magnitude, the world's intellect grows gray and autumnal; and learns, at last, to contemplate, with a sort of unwinking and nerveless indifference, the multitudinous mummies of hope; acquires the grim art of laughing at the universal "comedy of errors," and turns from each defeat with a graver countenance.

In vain do individuals strive against the stoical declarations and inexorable logic of the intellectual faculties. We, the skeptics, will not be deceived. Nothing is more certain than this: that Hope is impeached and contradicted by the world's experience! It tells us that clouds have "silvery linings;" that darkness is but light; that pain is pleasure; that grief is gain; that all effort is successful; that heaven is paved with gold! No: we'll not believe it! Because, when the heavens blaze with lightning and thunders rend the air, when the ship is fired and tossed by ocean's mountain-billows upon the rocky coast, then Hope cries "All is safe!" and continues its delusive shout till, in the dark and drear hour of a wintry midnight, each struggling mortal goes down to rise no more! We have heard that "Hope is an anchor to the soul," but, when pressed by the tides of experience, the soul *drags its anchor*, and, for aught we know, plunges hopelessly into the maelstrom of a common oblivion.

Tell us: do you believe yourself to be immortal, *because* you hope for it? Or, do you hope because you *believe*?

Ah, good friend Believer, the hope of immortality is no "patent-right" to preserve us from the encroachments of annihilation! Again tell us: Is hope an organ? If so, then will it not die like other organs? Is hope a *function*? If so, then will it not cease with other functions? You called it an attribute of mind. Now, what proof of this? Let us say, rather, that hope is a fancy of the fanciful sentiments. Nothing was ever more flattering than its many tales. The pharasaical Scribe, the plodding Jew, the godless Gentile, the toil-worn Mechanic, and the calculating

Tradesman: these know that Hope will do for dreamy poets, for sanguine clergymen, and for virgin natures, without experience. But the intelligent Banker and Railroad Stockholder, feeling themselves firmly entrenched in flesh and blood; such minds train their perceptive, all heedless of seductive hope, "to look before they leap." You employed poetry wherewith to elucidate and exalt the effects of Hope. So, therefore, will we quote from Milton's muse, *per contra*, the no less truthful counterpart:

—"Disappointment seemed
 The negation of delight. It was a thing
 Sluggish and torpid, tending toward death.
 Its breath was cold, and made the sportive blood
 Stagnant, and dull, and heavy, round the wheels
 Of life. The roots of that whereon it blew,
 Decayed, and with the genial soil no more
 Held sympathy; the leaves, the branches drooped
 And mouldered slowly down to formless dust;
 Not tossed and driven by violence of winds,
 But withering where they sprung, and rotting there.
 Long disappointed — disappointed still,
 The hopeless man, hopeless in his main wish,
 As if returning back to nothing, felt;
 In strange vacuity of being hung,
 And rolled and rolled his eyes on emptiness,
 That seemed to grow *more empty* every hour!"

Ascertaining that old stoical Experience, with his strong sleepless eyes and thought-freighted brow, invalidates the promises of Hope and dissipates her extravagances, judicious persons accustom themselves to expect but little—so that, peradventure, they may now and then have the good fortune to be "happily disappointed." In a word, concludes the persevering skeptic, Disappointment is always to be looked for; this is the rule established by experience; the exception is, that the result meets the soul's secret longings for the greatest good.

FOURTH: THE BELIEVER'S DEDUCTIVE ARGUMENT BASED UPON INTUITION. Man's future existence is believed from the fact that the *totality* of his moral faculties furnish an *intuition* of Immortality. The faculties which contain and proclaim an anti-animal consciousness, occupy all the superior portions of the head. They constitute the beautiful *key-stone* of the mental architecture.

Intuition, therefore, is innate, or integral. Education may develop, but it can not create, this faculty. It rises from beneath like the sun, and, like it, shines over the horizon of Reason. Its divine impulses are as rays from distant constellations. It is the combined wisdom of the constitutional instincts. I affirm that pure *Intuition* is higher than hope, and far greater than belief; it is at once the source of both, and the authorized prophet of the spiritual world. It is an inward witness, testifying of the soul's birthright inheritance, namely, a sealed and unincumbered mortgage, given by God to the entire soul, upon an eternal possession in the spirit-land. Perhaps I should add, that Intuition is a kind of knowledge, an interior assurance, which holds a position superior to opinion or inference. It is a sixth sense, added by development to the five, by which *higher TRUTHS are discerned*. It is as much superior to reasoning, consequently, as reasoning is superior to ordinary perception. It is a hidden daguerreotype of Deity, a living God in the soul's sanctuary, possessing the attributes of both angel and savior.

By the irresistible whirl of falsity and fashion, society involves and crushes thousands, and sends many kind and generous natures down to ruin and despair. But, though buried deep down in the vortex of disappointment, I have seen *there* the fadeless light of intuition — shining from the dome of each soul, brighter and brighter still, till each rose redeemed from sorrow, and became the happiest receiver of the spiritual. Well do I remember a man of this stamp, immured in the cheerless dungeon of an American prison. His crime: he had helped a young colored woman, with

her child, to flee from the "house of bondage." England, under a monarchical government, received the affrighted fugitive; while America, the land of freedom, imprisoned her deliverer. He was a business man, so that, prior to this glorious imprisonment, he had not known of the *internal* sources of life. From earliest childhood, his soul had been haunted by the ghost of one *fear* — a terrible phantom of the skeptical intellect — that his consciousness of all existence would end with death. But, being put on a short allowance of farinaceous diets, his mind gradually attained the summit of tranquillity — and, though not hearing the sweet music of friendly voices, a patience came on by spirit-aid, which led him to meditation. Presently he saw that —

"Light came from darkness, gladness from despair,
As when the sunlight fadeth from the earth,
Star after star comes out upon the sky,
And shining worlds, that had not been revealed,
In day's full light, are then made manifest.
'Twas so with him! The light of earth shut out,
His thoughts turned inward, and discovered there
Things of immortal wonder; living springs
Of an unfauling comfort; hidden things
Brighter than earth's allurements. *He could trace*
The operations of the immortal mind,
On its high path to excellence and joy,
And see the prize of its high calling there."

At length, after the lapse of many weeks, the dungeon was thrown open, the manacles were stricken from his wrists, and the deliverer went out a wiser, a freer, and a happier man. Thus the divine SOUL of the world, so infinite in Wisdom and so boundless in Love, puts a dove in every man's ark. If he will but set her forth over the turbulent waters which sometimes deluge the soul, the blessed bird will plume its pinions, will soar gracefully homeward to her native spirit-land, and return with a *branch* of song

in her mouth, plucked from the tree which grows by the crystal fountain of everlasting Life!

Channing said: "It is a matter of experience, that the greatest Ideas often come to us, when right-minded, we know not how. A man seriously given to the culture of his mind in virtue and truth, finds himself under better teaching than that of man. Revelations of his own soul, of God's intimate presence, of the grandeur of the creation, of the glory of disinterestedness, of the deformity of wrong-doing, of the dignity of universal justice, of the might of moral principle, of the immutableness of truth, of immortality, and of the inward sources of happiness; these revelations, awakening a thirst for something higher than he is or has, come of themselves to an humble, improving mind. Sometimes a common sense in nature, one of the common relations of life, will open itself to us with a brightness and pregnancy of meaning unknown before. Sometimes a thought of this kind forms an era in life. It changes the whole future course. It is a new creation. And these great ideas are not confined to men of any class. They are communications of the Infinite Mind to all minds which are open to their reception; and labor is a far better condition for their reception than luxurious or fashionable life. It is even better than a studious life, when this, fosters vanity, pride and the spirit of jealous competition. A child-like simplicity attracts these revelations more than a selfish culture of intellect, however far extended."

Such is intuition. It is the source of much pure confidence in immortality. Persons with little or no scientific intelligence, with a small share of education on any subject, are frequently the firmest believers, and know not how to sympathize with those who find themselves sick with involuntary skepticism. The intuitive believer is persuaded that Paul has settled the question nearly two thousand years ago. Intuition feels itself to be superior to the logical machinery of argument; and demands no evidence *higher*

than its own positive, spontaneous philosophy, and the faith resulting.

PER CONTRA: THE SKEPTIC'S INTELLECTUAL OBJECTION TO INTUITION. The intellectual skeptic, employing the Baconian method, says: In order to render what you term "Intuition" a convincing evidence, *two things* of fundamental importance must be settled beyond the boundaries of intelligent doubt; first, that this intuitive power is absolutely *innate*; second, that its testimony is in strict accord with the results of universal experience.

You affirm that education *does not* impart this intuition of immortality. How can this be proved? Experience is the only means by which the mind can obtain knowledge; and *experience* is a result of contact with the surrounding world; and no *contact* is possible except through that intermedial agent known as "sensation;" and all *sensation* depends upon the existence and normal action of bodily senses; and these *senses*, when pervaded by sensation, are qualified to transmit the shadows or images of objects to the brain; and the *brain*, being an impressible substance, retains a minute likeness of each image thus received; and this *likeness* of impressions made upon the brain is called "memory;" and this *memory* enables the cerebral sensation to reflect upon and combine these images, termed "ideas;" and this reflection and this combination gives rise to what men call "imagination;" while the more ordinary process of comparing mental experiences thus acquired and treasured up, is styled "reasoning;" and the ability to carry on this process consecutively, and the superadded power of working thoughts into houses, ships, and other outward expressions, is the line of difference between men and animals; showing that men are advanced upon and improved out of the animal kingdom; and therefore, in summing up, we affirm that man's *mind* is a product of the sensuous organization, differing from the animal only in degree. Hence the *fate* or destiny of men and animals, like that of other bipeds and the quadrupeds, will be in no wise

dissimilar. Inasmuch as *mind* is an EFFECT of the senses, and as intelligence can not subsist independently of the physical organization, so it is in vain to suppose any individualized existence after death.

You say that intuition is inborn — that it is an intrinsic source of knowledge. We demand the proof! Can it be shown that intelligence is innate? If so, then we will concede, against experience, or rather without experience of our own, that Intuition does furnish *some* evidence of immortality. But we will shun the temptation of wading in imagination beyond our depth. What is the use of deceiving ourselves, and pretending to powers we have not? Why assume to have evidence of another life, while, in fact, you are so positively destitute? If there is a wish for immortality, and no evidence, why not say just that? If there are conflicting evidences, why not state them? Come, no chimeras! Let us go abroad; let us mix in affairs; let us learn, and get, and have, and climb. Men are a sort of moving plants, and, like trees, receive a great part of their nourishment from the *air*. If they keep too much at home, they pine. Come! let us have a robust, manly life; let us know what we know, for certain; what we have, let it be solid, and seasonable, and our own. A bird in the hand is worth two in the bush. Let us have to do with real men and real women, and not with skipping ghosts. * * Knowledge is the knowing that we can not know.*

And even this kind of knowledge, how comes it ours? What does man *know*, save by experience? * Does he not depend upon a positive contact with external objects, which can be gauged, plumbed, weighed, and measured? Man gets knowledge by associating with his fellows, whose substance can be felt, whose forms can be seen, whose voices can be heard! No shadows, no fantastic chimeras, but all solid facts, fading like other objects out of sight, so that others may fill their places! The ignorant are full of conceit.

* See a Lecture on Montaigne, by R. W. Emerson.

Surely, if what we do *not* know was written, we should be obliged to charter, besides the earth, Mars, Jupiter, and Saturn, as library to contain the innumerable volumes.

"I am ignorant how I was formed," said Voltaire, "and how I was born. I was perfectly ignorant, for a quarter of my life, of the reasons of what I saw, and heard, and felt. I was a mere parrot, talking by rote in imitation of other parrots. When I looked about me and within me, I conceived that *something* existed from all eternity. Since there are beings actually existing, I concluded that ~~there~~ is *some being* necessary, and necessarily eternal. Thus the first step which I took to extricate myself from my ignorance, overpassed the limits of all ages and the boundaries of all time. But when I was desirous of proceeding in this infinite career, I could neither perceive a single path, nor clearly distinguish a single object, and from the flight I took to contemplate eternity, I have fallen back into the abyss of my original ignorance." * * * "O atoms of a day! O companions in infinite littleness! born, like me, to suffer everything and be ignorant of everything, are there any among you so completely mad as to imagine you know the problems of the Infinite?"

You assert the existence in man of a faculty which anticipates experience. Where is your proof? What knows man of *Time*, save by ascertaining its divisions into days and hours? What knows he of *Space*, save by perceiving the difference between feet and inches? All art, all science, all philosophy, all relations and opinions of every kind, come through the channels of sensuous experience. What knows a man of objects, who never had eyes? What knows an earless being of sound? Our knowledge is predicated upon facts perceived by means of the senses, and we accept all testimony which the world's current experience will justify. But facts come first to the senses; then they paint images on the brain; and from these (impressions) we think and act. Hence, we deny that man has any *innate* sources of knowledge. Judging

from what we know of mankind, continues the skeptic, we conclude that there is not more than *one* religiously-educated person in three hundred who thinks he possesses what you term "Intuition." Christians simply *hope* for and expect an immortality; but few feel anything resembling an instinct of it. And among Rationalists, those who realize any definite feeling of what you term "intuition," are still more limited in number. It can not be said, therefore, that "intuition" is endorsed by universal experience. This alleged interior knowledge is an uncertain, and mainly an unknown, characteristic or attribute of mind. Hence we conclude that all evidence of the mind's future existence, based upon a supposed instinctive conviction, is almost *no evidence at all* to the intelligently skeptical. In short, and lastly, Intuition is an "utter stranger" to the argumentative faculties. It is a sentimental dream; a poetical abstraction. And because your Intuition is unable to bring *positive*, sensuous proof of that which you say it affirms, it is logically repudiated by the unbelieving intellect.

FIFTH: THE BELIEVER'S INFERENTIAL ARGUMENT DRAWN FROM MAN'S FORETHOUGHT.—Man's future existence is believed from the fact that he possesses the only mental organization on earth, *capable of forming ideas and clear anticipations*. His enjoyment consists less in possession than in the effort to obtain. Participation, on this principle, is less gratifying to the human mind than expectation; the physical reality being inferior to the spiritual ideal.

Man's thoughts seem to construct themselves into troops of policemen and groups of vanguards. They send their far-reaching clairvoyant perceptions into the future; and, seeing the path, guide the more deliberate parts of mind into homes eternal. Man thinks, and thinks, and thinks, on and on, till the present is obliterated, till every surrounding condition melts out of memory, and out of consciousness, and thus "to-morrow" becomes the basis of

the greater happiness which the mind yearns to possess. Yes, the human soul involuntarily thinks, and lifts itself bodily out of the present. It lays hold of the cord of Progression, on which the eternal spheres are hung as beads on a string, and so pulls itself into the Future. This attribute of forecast, of deliberate and inevitable anticipation, prognosticates the mind's immortality. It is the voice of Eternity sounding against the shores of Time! The soul whispers the poem of its own destiny. *It belongs to the Future*; hence clings to it with affections imperishable.

It is a significant fact, growing out of this attribute, that man is the only being capable of *obtaining a definite conception* of another and a better state of existence. In this respect, as in many another, how man differs from the nether kingdoms! Animals live, age after age, contently within the bondage of sensation. The corporeal senses and consciousness, although everywhere barricaded round about with the definite limitations of time and space, give large scope to animal desires. With man, how different! His senses and inferior consciousness have painful restrictions; whilst those of the animal have the highest and fullest liberties. That is, all beings below man are content and satisfied with the activities and actualities that belong to the circumscribed sphere of feeling. Unlike man, the animal lives, and moves, and enjoys the Present exclusively; not philosophically and rationally, however, but stupidly, and without aspirations, like an idiot's brain. The contented prowler of the forest-wild has no future. Upon the brute-brain is stamped a Past and a Present, and nothing more. Yesterday made its impression upon the animal—brought new sensations, new habits, new memories, perchance a few sensualistic expectations. But from the history of the brute world, we may infer that such memories and anticipations extend merely a few days into the future of this life; never so much as a moment reflecting upon such a spot as a grave, much less such an event as a spiritual resurrection. To the animal, then, there is no concep-

tive forethought ; no anticipations which overarch the world ; no living in an ideal sphere ; no comprehension of AN ETERNAL TO-MORROW !

Inasmuch, then, as man is the only being who is intellectually conscious of his own physical mortality — the only thinking creature aware of the transientness of the form of the materials which envelope him, and the only mentality which comprehends and feels oppressed by *the fear of death* ; so is it wise to infer that he is also the only creature capable of self-extrication, of looking “with the clear eye of Faith,” *beyond* the decomposition of organized matter, and of conceiving for himself an existence superior to the present sphere, a home in the heavens.

“ The lamb thy riot dooms to bleed to-day,
Had he *thy reason*, would he skip and play ?
Pleased to the last, he crops the flowery food,
And licks the hand just raised to shed his blood.”

Here, then, we hold the intellectual skeptic. He can not overthrow this evidence. It rises, like truth, out of man's deep inmost ; the faultless prognosticator of all human destiny. You may, if you can, reject “the Bible testimony,” as worthless. The proposition that “a belief in immortality is universal,” may be deemed problematical and unsatisfactory ; the “pleasures of hope” may be treated as delusions ; the innate intelligence called “Intuition,” may be likewise counted as inconclusive and educational ; but here, at last, we bring you to that point which no sophistry can blunt or disguise — that testimony which no inductive logic can invalidate — the fact, that the soul of man feels the Future, comprehends the reality of Death, fears it, and plans out the philosophy of an eternal habitation. Yea, we triumphantly feel our footing ! The present existence is the natural foundation ; but the mind reverently admires and lovingly clings to the immortal superstructure. Man's spiritual feet stand upon this existence, where the waves of temporalities surge round about his physical objective nature ; but his

subjective being, the head and shoulders of his indestructible nature, project through the clouds of the Present, into the great golden Future! And now we ask all intellectual skeptics: Whence this forecasting conception of immortality? How does it originate? Why does it exist? In short, why does the reasonable mind conceive of a future, if there be no such life to meet its conceptions and satisfy its yearnings? We answer, as in the first chapter, that the external universe perfectly corresponds to man's internal powers and necessities.

SIXTH: THE BELIEVER'S ARGUMENT DRAWN FROM THE EQUALITY OF NEEDS AND SUPPLIES. We have great wealth of evidence in this induction. From the multiplicity of never-varying facts, we induce the conviction, which is set forth by the whole constitution of things, that Supply is everywhere commensurate with Demand. Man's desire for immortality presupposes and prophesies ultimate and complete gratification. Every spiritual wish will meet with unlimited satisfaction. In all this we behold the wisdom and love and justice of the universal Father. But this argument is too familiar and too popular to require further elucidation. We think that, when sounded down to the bottom of its limpid principles, this proposition yields a mountain of interior evidence.

But the skeptic, *per contra*, affirms that desires are often not gratified. As it is not an unexceptionable principle that wants are always supplied, so it follows that man's desire for immortality may never be gratified. Inasmuch as man's strongest and loftiest desires are sometimes neglected and not gratified, may it not be that the poetic aspiration to triumph over the laws of matter and its imperfections, will experience absolute disappointment and defeat?

The skeptic is defective in his line of logic: he lacks deductive argument. For example: he does not, as he should, see that

Nature works out her problems, and proves the unity of her instrumentalities and purposes, by a God-code of immutable law. Instead of this, he stands in the outer ring of his sensuous observation and surface experiences, and distrusts the beneficent constitution of things, because half of his bodily and superficial wants have never been satisfactorily supplied. How shall his objection be met? Let us see.

Nature works not by chance, he will admit, but by general fixed laws. Let this truth repose like a rock beneath our feet. Now, we will confess that no *one* man's special and egotistic wants have experienced full supplies. But we affirm that nature does not teach us to supply all our wants, because many of them are but froth and bubbles floating on the deep fountain of *needs* constitutional. While "wants" are neglected or left to the discipline of reason, our integral *needs* are met with every possible attention and supply. No just Thinker can for a moment face his own experience and affirm that any physical or mental *need* has been absolutely, or even partially, neglected. The argument turns upon the point of this small pivot, namely, the positive *difference* between wants and needs. Man does not often discriminate, and may consequently, imperatively *want* an hundred things; yet out of that great multitude of wants, he may *need* not more than five or seven things. Our needs are few, simple, and, in the main, *inexpensive*, while our wants are many, complicated, and troublesome to supply. The true philosophy is distinguished by drawing this line between the Eden of needs and the Babel of wants.

Therefore, we conclude that those who entertain fearful skepticism regarding a personal immortality, because their various wants are not always met and supplied, may henceforth transpose or exchange their wants to *needs*; and discovering by patient analysis that integral needs are invariably supplied, such may behold in this argument a clinching proof that their desire for future life and happiness will be gratified. For it should be settled

that our desires are two-fold and different in origin. One class are superficial, and the effect of habit; while the other set are integral and result from inherent principles. Above eighty per cent of man's desires are sensuous and incidental to the sphere of relations; but the remainder are, from the internal necessities of the spirit, absolute. Let it be definitely understood, then, that the spiritual desires never take root into the animal consciousness, but that, like the sovereign principles of truth and justice, they crop out from the highest powers and parts of mind. Twenty per cent of all our desires, therefore, are children of the moral faculties. These demonstrate the truth of Fourier's sovereign axiom, that "attraction is proportional to destiny;" that the highest aspirational *desire* is unto everlasting life and happiness; and that appropriate *gratifications* are in preparation somewhere in this immeasurable system of wisdom and love.

SEVENTH : THE BELIEVER'S INFERENCES DRAWN FROM THE FACTS OF ANALOGY. This argument may be presented from a variety of facts and processes in the world. The believer says. "Death is not a sterner truth than eternal life is a joyous reality. Pull down that bough on which the sere and yellow leaf still flutters and hangs. See how the germ of the future flower is as perfectly protected as though incased in a coat of mail. The sharpest frost or the coldest snow will not harm it. No art or skill of man could so well provide for its safety. Watch it through the different stages of its career. In spring it will blossom — during summer it will grow — in autumn you can gather the ripened fruit. Even thus, in the midst of accumulating indications of coming dissolution, may be found the surest evidences of immortality, if we will only seek for them. By the side of old and honored age may be seen bright and hopeful childhood, while between the cradle and the grave, manhood in its strength and prime, is fulfilling its duty, and preparing to meet its allotted destiny."

Analogical reasoning is instancial and Platonic. But there is much danger in treading the paths of analogy ; for the mind, unschooled to the lines of logical contemplation, is easily misled by comparisons. A story is related of a Yankee and an Irishman which will illustrate : The first was arrested one day on suspicion and was hurried by the sheriff before a magistrate, charged with having stolen a stranger's favorite cow. The Irishman witnessed the whole proceeding, and was particularly astonished and delighted on seeing the prisoner discharged from custody by taking oath and testifying that he had owned the cow *ever since she was a calf*. His mind instantly caught the logic of the acquittal. A few days subsequently the son of Erin was likewise arrested, charged by a gunsmith with stealing from his shop a valuable musket. The Irishman's intellect began to operate upon the line of analogical reasoning, and, with all possible assurance and promptness, he took solemn oath that the musket was not stolen, for he had owned it *ever since it was a pistol!* Of course the absurdity of the plea converted it into a fragment of convivial wit ; yet, nevertheless, it does not fail to illustrate the fallacy with which some minds think, and the illegitimacy of their conclusions. It is easy and popular to be illogical, and to stifle one's highest reason with untenable analogies, as the correspondentialists of this country fully illustrate.

A popular analogy, among believers in immortality, is the beautiful butterfly, which for a long period was incased and concealed by the form of a caterpillar, just as the spirit of man is encompassed during terrestrial life by the physical organism. We have not refused to employ this enchanting illustration, this poetic symbol of apotheosis ; the best emblem of spirit winging its flight out from the narrow limits of matter. We teach, and have taught, that the objective body has nothing more to do, after it has accomplished the spirit's detachment and individualization ; that, by comparison, just as the body can exist and perform its offices without the pres-

ance or even remote co-operation of the maternal organs which, ante-natally, fashioned and nourished it, so the spirit individual, after it has passed through a certain ordeal of outward development, no more needs the corporeal body which clothed it. The fully-developed peach wants not the tree that bore it; neither does the butterfly need the caterpillar out of which it so joyously sprang. Nor does the flower, which your hand yesterday transplanted, need the primitive soil from which it originated.

But in this analogical reasoning let us, *per contra*, give the doubter his inalienable rights. The comparison is, that man's spiritual birth at death, and his consequent emergence and future existence, are legitimately comparable to the resurrection and appearance out of the chrysalis of the butterfly. But we tremble at the doubter's determination to force us, psychologically and chronologically, onward in this analogical pathway; because, in a brief-fleeting season, we discover that our enchanting emblem of immortality, the tender and beautiful butterfly, wilts and dies! "Therefore," concludes the logical thinker, "man is not immortal upon that comparison. The analogy merely illustrates the bursting of a rose-bud, the escape of a fly from its *pupa* condition. Go on with the illustration, and it will sink your soul's individuality into the unfathomable sea of oblivion." So, then, a small measure of such legitimate reasoning is like the Lethean draught: it refreshes but to annihilate. The super-caterpillar fly flits over the beautiful fields, and, in the delicious dream of its lethiferous moments, it floats spirit-like from flower to flower; but, alas! shall we acknowledge that the evanescent figure of man's alleged apotheosis faints with the first frost, and totally terminates its personal existence? Would you—inquires the doubter—argue man's future life upon that analogy? We answer, No. If man's soul was governed by a law so changeful, then indeed would he, like the beautiful butterfly, ere long fold his wings never to spread them again! Therefore, we here inform our skeptic that the principle

by which man's mind maintains its individuality and lives a death, is wholly different from that lower law of transformation which animates the under kingdoms, and terminates the existence of such creatures as the butterfly. Immortality is predicated the Eternal Mind upon scientific principles. And man is endowed with reason to comprehend those principles. We shall in future pages concentrate our attention upon the secret in man's mental superstructure which gives him a pre-eminence above the beasts of the field and the birds of the air; the secret which is, in fact, no mystery to the Thinker, whereby the interior aurelian life-essence is rescued from a lethiferous destiny, and rendered glorious by a crown of constitutional immortality. In the sequel, therefore, the reader and doubter will find *all* that we shall perhaps *ever write* upon the evidences scientific that man's mind is structurally unitary and chemically permanent.

NINTH: THE BELIEVER'S INFERENCE FROM TESTIMONY. (We will pass over the *eighth* proposition, "that the mind is a permanent unit," for the reason above given). All ancient, medieval, and modern seers have unfalteringly testified concerning another sphere. In their prophetic utterances, also, there is conspicuous congruity and historical cohesion. But the skeptics say: "Deception and hallucination are conceivable. Hence, although the seers have from age to age testified of another world, they may have been impostors, or else honestly self-deceived." There is force and weight in this objection. But we ask, Is it not surpassingly wonderful, and worthy of reverent consideration, that every accredited Seer, from the most distant day of Indian history to this hour, and among all races and religions, has solemnly affirmed to have realized and enjoyed communication with the inhabitants (called gods, spirits, and angels) of another world, superior to this in every respect? Upon this point all history is cohesive and authentic. To call this testimony in question is to dishonor and

mediate the concurrent experiences of our common humanity. But we will be just to our doubter, and confess that such testimony is not demonstration. Revelation is nothing to an individual until it comes within the scope of his comprehension. This we *gladly* admit. And yet we hold, that, to the doubter's comprehension, the concurrent testimony of seers and inspirational minds should possess the weight of an "inference," giving a sort of intellectual confidence in the *logical possibility* of a transmundane existence.

TENTH: THE BELIEVER'S ARGUMENT BASED UPON THE FACTS OF CLAIRVOYANCE.—The most exalted exhibition of man's mental abilities occurs while in the independent state of clairvoyance. This condition reveals a sublime capacity and power to the senses of the investigator. The several genuine clairvoyants of modern times have assailed the entire citadel of doubt; for the *walkful* sleepers (who have, as it were, attained a degree of lucidity compared with which their ordinary waking state is as a profound slumber) have convinced many a so-called incorrigible skeptic, that the eye of the soul is *independent* of the eye of the corporeal body!

With inductive or sensuous reasoners, the trouble has always been this: that the normal functions of the brain *seem to be the cause* of the mind's existence and exercise. This impression is prevalent among hundreds of scientific minds from the fact, that when the cerebral organization ceases to perform its accustomed offices, which invariably happens at the moment of death, the mind is then likewise suspended in its more subtle operations. "When the brain stops, the mind stops;" this is the explanation of all skeptics.

The believer in independent clairvoyance is unmoved by this alarming sentence. When the body is thrown into a magnetic slumber, so deep, indeed, that the murderous roaring of a battle-field could not disturb it, then the spirit's beautiful, sun-lit eyes

can contemplate very distant localities as though they were present; and its gentle eyes can also fix their observation distinctly upon objects, persons, and facts, hundreds of leagues away, with all the accuracy and objectivity natural to the bodily vision. These super-corporeal discernments have been tested over and over again by every reasonable external device which skepticism could in its most heartless moments suggest; and the settled verdict rendered in Europe and America is wholly to the point, that the clairvoyant vision is positive and not delusive like a sleeper's dream. Thus it has been proved repeatedly to the medical world, first, that the physical organs of sight are not always necessary to accurate seeing; and, second, that the bodily ears are not indispensable to perfect hearing; and, lastly, that the cerebral organization is not the sole agent of intellectual phenomena—but, positively, it is demonstrated that the various physical organs are simply containing vessels and *viaducts* for the development and flow of the man's mental capabilities. In short, we have proved that which doubters have for ages been doubting, and have answered questions which astute metaphysicians have always been propounding, namely: that spirit is something, and in what manner and to what extent is mind independent of its enveloping matter?

But our private wealth is abundant and universal, I repeat; hence we will not insist upon claiming clairvoyance as a positive proof of future life. Grant to the doubter the privilege of asserting that clairvoyance is nothing else than a preternatural awakening of the intellectual faculties, a new feature of mind in process of development; yet there remains in our exchequer *three positive scientific evidences*, at which we will in due time arrive.

ELEVENTH: THE BELIEVER'S ASSERTION OF PERSONAL INTERCOURSE WITH THE CELESTIAL INHABITANTS.—It is asserted as positive demonstration of man's future existence, that the individual dwellers of the Better-Land are perpetually show-

bring our world with refreshing evidences (of types and degrees, about twenty-four in number*) and demonstrating by multiform interventions that there is a beautiful life which the prepared may enjoy beyond the coffin!

But then, *per contra*, the Baconian critic shrouded with skepticism affirms grumblingly that he has received no such evidence. At no time of day or night, in his life, has he felt with *his hands* a spirit's presence, nor has he ever seen with *his eyes* what we term the spirit-land. Therefore, he is *minus* evidence and *plus* unbelief; although he would, perhaps, willingly reverse his condition, if he could. Not once have the deep chords of his nature been swept by spirit fingers. No wingless angel has ever in gentlest grace passed its magnetic hand to and fro over his fevered brow. Not a grain of unadulterated evidence has ever filtered down from the unfolded firmament. And our doubter is stoutly reinforced with skepticism. Who wonders that such a mind is doubtful? He says: "I want and demand a proof of immortality that I can feel with my hands, and comprehend with my eyes, separate and apart from all alleged necrological phenomena."

Say, then, that all the so-termed spiritual manifestations are, at best, but indications of psycho-dynamical principles sequestered in man; merely illustrations of occult but terrestrial powers of mentality, which is a boundless and unfathomed sea. We will yield even this to the inductive investigator, for we have in our private treasury an abundance of imperishable wealth, which makes us feel largely generous and hospitable toward the honorable doubter, some of which riches we shall, in subsequent pages, freely give to mankind.

TWELFTH: THE BELIEVER'S ARGUMENT BASED ON THE EXISTENCE OF GOD.—This position has been well taken and

* The reader is here referred to the author's compend of spiritual evidence, in the volume entitled "The Present Age and Inner Life." See the table of mediations.

sustained by a logic Thinker and friend of the race. "I can be an atheist," says the Thinker, "and yet I think I could more easily reason myself into atheism than deism, as generally understood. By deism, I mean a belief in *one* God, and a disbelief not only in revelation but also in immortality. To me, the simple admission of the existence of the deist's God is evidence of itself of immortality. True, I would hope for immortality even in the darkness of atheism, for if everything thus far developed is the result of chance, I would still *hope* that the same chance, after our decease, might reproduce us.

"It has been the boast of the deist that he founds his views upon reason, and, in many things, it is admitted he does; but it appears to me that, in order to avoid the admission of the truth of immortality, he not only repudiates reason, but plain common sense; and I query whether any man can come into a rational and truly divine belief of immortality without the exercise of common sense; for, in order to enter into any state that leads to a belief in immortality, we must be child-like, and let simple common sense exert its legitimate influence upon our minds, independent of the schools of theology or skepticism. The simple child of nature is more likely to arrive at correct conclusions, in relation to this subject, than one whose mind has been poisoned by a spurious religion, or a spurious philosophy, especially if that mind is catechised upon the subject, and allowed to advance its own original ideas and notions of things, without being tinctured with the suggestions arising from the wisdom of this world.

"The deist's God is made to possess all the attributes of the God of the Christian, namely, infinite wisdom, goodness, and power. Starting, therefore, with such a God as this, immortality and eternal progression would seem to be a necessary consequence. This God (the God of the deist recollect), is the author of man, for the deist does not believe that the devil had anything to do with his creation, or, indeed, that there *is* any such being. Well,

What kind of a being is man? Why, he is an individualized being—a miniature universe within himself—a god on a small scale. There is implanted in his very nature a desire for knowledge, happiness, and immortality—a desire to know what shall be his condition to-morrow—a desire to live and progress, *ad infinitum*. Why, I ask, did the deist's God make such a being, when he knew his desires would not be gratified? Was he unable to make him immortal? This thought infringes upon the attribute of his power. Was he unwilling? This reflects upon his goodness. Did he make him with that view, and finally fail of its accomplishment? This detracts from his wisdom as well as his power. The deist, I insist, must either dispossess his deity of his several attributes (and without such attributes what kind of a God would he be?) or admit immortality as a necessary consequence, or else throw away reason and common sense which he professes to reverence as stepping-stones to truth.

“Why, I ask again, did God make such a being as man, endowing him with the capacities and desires before referred to, just for this short life? What was the motive? Was it to mock us? Was it to see how much sport he could have over our misfortunes? Was it to let us mourn, weep, and gnash our teeth, while passing through this cold, unfeeling, and ungrateful world, and then bury us beneath congenial rubbish, to fertilize the earth, to make the grass and trees grow more luxuriantly? Why could not his *most gracious Majesty* have been satisfied with making reptiles and animals; such, for instance, as snakes, birds, squirrels, and the like? Surely, to a good being, more real pleasure would be enjoyed by witnessing the curious antics of the serpent—see him coil and run, and hear him hiss—or the little birds or squirrels, as they fly or leap from tree to tree, and from limb to limb, and sing, and chirp, all unconscious of the morrow, or that they have even got to die.

“Why, I ask again, the necessity of making man—yes, *man*

as he is, and cut short his existence before one faculty of his mind is a millionth part developed? Let reason and common sense answer. For my own part, in view of all the ills of life to which flesh is heir, did I *know* and recognise the existence of such a God, and could I be permitted to hold conversation with him, I would say to him in emphatic language, 'Most potent Sir, I do *not* accept of life, or rather allow its continuance, upon the conditions prescribed by you. You forced me into existence without even consulting me. You have surrounded me by circumstances that I can not control. You have endowed me with a capacity capable of almost infinite progression, infused within me a strong love of life and immortality, and yet you have made me such merely out of sport, to gratify an aristocratic whim of your own, without regard to my interest; and now, sir, allow me to say that this is too small business for a God—so small, indeed, sir, that any well-developed man who has not been choked with the thorns of superstition and a false philosophy, even with his present wisdom and goodness, would, providing he possessed one of thy infinite attributes—the attribute of power—blush to exercise it in making man as he is, unless he made him for an immortal existence. Why, I again inquire, did you not let me remain an unconscious clod of earth? This dagger that the reason you have given me has taught me the make and use of, will I plunge deep into my heart's blood, and thus, sir, will I prevent you from the enjoyment of any further sport growing out of my existence. If you *have* the power it seems that my existence is not to be perpetuated. Of course, I owe no debt of gratitude to you. I have lived where I have experienced and witnessed as much mockery, trouble, and affliction, as I am disposed to, and now I will take my own life, knowing it will not again be resuscitated, and that I shall at least have the privilege of repose. And the only prayer I have to offer to such a God is, if you ever again undertake to make man upon a similar principle, let my dust and ashes remain untouched by thy un-skillful hand.'

y reason and common sense teach me that atheism is an
 lity; that deism, without immortality, is a still greater ab-
 y; that all isms are in their very nature absurdities, unless
 how the father in their God, and immortality and eternal
 ss as a natural and a necessary consequence of the exist-
 of a God."

We have now no more to present on the twelve popular evi-
 dences, save this: that they contain *positive* proof for all who
 think and reason on either the Hindoo, the Platonic, or Harmo-
 nial plane; but to the Aristotlean or Baconian philosopher, such
 evidences are not only no evidences of a future life, but are too
 deficient in "facts" to be for one moment entitled to considera-
 tion. Deductive or feminine philosophers are the deepest, most
 spiritual, and profound. This class or phase of mind is not neces-
 sarily peculiar to any country, race, or sex^r; and the same remark
 is true of Inductive or masculine philosophers, who are the fact-
 gatherers, most material, and accurately superficial. But such
 minds, yielding imperceptibly to the undercurrent of immutable
 principles, experience a gradual conversion to the *Superstantial*,
Instantial, and *Centrestantial* methods of realizing the best
 TRUTHS. When this happens, they become most brilliant and
 truthful artists, progressive *thinkers*, the best scientific scholars,
 and permanent benefactors to the race. If my readers were each
 and all fully converted to the INTERIOR PHILOSOPHY—that is, to
 the *Centrestantial* method of feeling and thought—this chapter
 would then be already complete, and further causes and reasons
 for man's personal immortality would be merely accumulative and
 superfluous. But the world is yet external, and *external* argu-
 ments are universally demanded. And why, let me ask, should
 we neglect to fortify ourselves? The theme is momentous, and
 comes home with overwhelming mystery—"To live, or not to
 live, that is the question!" The Arabian poet asked, in the lan-
 guage of Job: "If a man die, shall he live again?" Thousands

of civilizees say: *we can not believe until we know it!* . "Seeing is believing," say all men. But all men are endowed with reasoning and reasonable principles; the human mind can, therefore SEE; consequently, if our scientific evidences be sound and palpable, the doubtful thousand may BELIEVE and be glad. We will then, in the spirit of love and good will, state our truths of propositions and straightway proceed to maintain them:

FIRST: *Marriage of the two brains in man is an ultimatum of all organic laws.*

SECOND: *Man's mind is the final end of organization; the perfect fruit of the tree of all life.*

THIRD: *The mind's internal affinities are inter-cohesive, and stronger than all extrinsic attractions.*

In the inception, let me remark that the mission of the Harmonial Philosophy is both destructive and constructive.* First, to *destroy* all vital antagonism between true Science and true Religion: second, to *construct* a system (with conformabilities infinite) of unity and variety out of all thinkable and appreciable TRUTH. The leaders of every known Church have very wisely, justly, and logically, drawn lines of demarkation long and unmistakable, between their teachings and those of God's universe. The case stands thus: the affirmations of dogmatic theology *versus* the demonstrations of progressive science. By this antagonism, that which is proved to be scientifically true is scouted at and voted down as being theologically false.

But the Centerstantial Thinker discerns a divine system of Law. He beholds a unity of action and a wisdom of purpose in all parts of the Univercœlum. That PRINCIPLE (called by whatsoever euphonious name), which takes its origin from the DEIFIC VORTEX, and unfolds the phenomena of love and aversion, of friendship and disinclination, among human beings, is the same

* See the author's work, entitled "History and Philosophy of Evil;" the chapter on the world's true Saviour.

ple as that which acts on a subordinate plane; reveals the phenomena of attraction and repulsion, gravitation and separation, united in chemical compounds and throughout all the realms of matter. Physical and moral laws, therefore, are identical—acting simultaneously in the kitchens and drawing-rooms of civilization; at once and equally in the body and in the soul, the same on earth as in the spheres.

At the head of this chapter is announced, as the basis of our scientific evidences, “the Origin of Life.” In developing my impressions concerning “the origin of life” on this globe, I am fully aware that a conflict will be exhibited between the Mosaic record and the plain declarations of Nature. Which road shall I take? Shall I go right on, like a skilful politician, concealing this absolute conflict, and make the prejudiced reader imagine that I may be in secret harmony with old systems? Or shall I follow the example of *several distinguished men of our times*, who, when they commence a course of lectures on either the history of stones or of stars, spend two thirds of the first hour in gracefully turning out elaborated apologies for presuming to speak upon a subject so *unscriptural*, or for affirming anything which may in the remotest construction *imply a possible* contradiction between Moses and modern Science? Shall I slay the lamb of Truth upon the altar of superstition? Justice and Humanity forbid! The false and superficial have had the ascendancy quite long enough: let us speak *all the truth* we have the power to behold, and fear not! The various learned attempts to harmonize Genesis with Geology have been followed by a proportionate number of successful failures.

THE THREE EXPLANATIONS OF CREATION.—As many impending considerations will be entirely concerning “the origin of life,” as a philosophic basis on which to rest our three positive scientific evidences of immortality, it may be useful to mention

that there are in the world three explanations of creation:—
 1. The theologically supernatural, which means the Christian theory. 2. The scientifically supernatural, which means all sciences which begin with the admission of original special creation. 3. The harmonially philosophical, which means the rationalistic theory based upon the unchangingly harmonious Law of cause and effect. It must be confessed that the supernatural doctrine of the creation of entity out of nonentity, of something out of nothing, of matter out of mind, of the physical universe out of a spiritual fountain, has the best book-made men of the age for its advocates! Although the untutored, instinctive mind of the whole world receive the rationalistic theory, yet few of the reputed wise ones dare either accept its premises or acknowledge its conclusions.

But the warmest discussions and keenest antagonisms take place between Rationalists and Supernaturalists concerning “the origin of life” on the globe. Rationalists in the main declare that creation is no miracle; in fact, that there is no creation, but *formation* only; that “all life is from the sea.” The German school of Rationalists is partially represented by Professor Oken. “The primary mucus,” he affirms, “in which electricity generates life, was and still is being generated in those very parts of the sea where the water is in contact with earth and air, and thus upon the shores. The first creation of the organic took place *where* the first mountain-summits projected out of the water—indeed, without doubt, in India, if the Himalaya be the highest mountains. The first organic forms, whether plants or animals, emerged from the shallow parts of the sea.”

Professor Oken says (regarding himself) that, “forty years ago, he obtained this view of organic generation and progress, and wrote his book *in a kind of inspiration*; and subsequently he declared, after much investigation in the *external* way, that, though he found it necessary to alter his classifications somewhat, his

ns had not changed upon the fundamental principles." In
s I can readily believe and accept Professor Oken's testi-

Although I do not perceive the great general system of
c development just as he did, yet I accord with him in this
int: that the first forms of organic life, whether vegetable
mal, originated in a primary mucus, and emerged from the
ow parts of the sea. And judging from personal experience,
owing that my perception of Nature's operations is independent
of prevailing speculations, I am constrained to believe that Pro-
fessor Oken did obtain some spiritual *insight* into the plan of
creation.

The geological rationalists further assert that all things came
into present forms from a fount of previously-existing materials,
without special instigation or miracle, upon the progressive opera-
tions of immutable principles, strictly natural and therefore har-
monious. Rationalists, I repeat, do not believe in creation, but
formation. They assert and maintain that this view, while it
does not exclude or deny the universality of an intelligent Deific
Spirit, is entirely consonant with human nature, and more enno-
bling to our conceptions of the character and majesty of the Divine
Mind. And here let it be said that the penman desires to be rec-
ognised as a member of this class.

Supernaturalists, on the other hand, begin their opposition from
the mythological platform of original miraculous creation of some-
thing out of nothing—a thought which, when viewed on its own
merits, yields no more intellectual light than the *head* of an "or-
thodox" discourse. The young student is thrown into confusion
by an assertion at once dogmatic and thoughtless. No amount of
theologic wisdom can remove the philosophical facts which tower
up in monumental resistance to a statement so monstrous. The
opponents of the Development Theory obtain what they consider
to be evidences in favor of miraculous creation, from the apparent
confusion, &c., of fossil remains in the different strata of the

earth's surface. In the lower fossiliferous rocks, for example, they find high organizations of fishes. Abrupt transitions from one distinct type of organism to another distinct type, without any intermediate links; which links *should* exist if the doctrine of gradual Development be a truth. And again, instead of the *oldest* fossiliferous rocks containing *only infusorial points of formation, dwarfs, and ichthyolitic pigmies* (as the Development doctrine requires they should), on the contrary, those venerable rocks are found to contain large-sized and gigantic organisms, which seem to teach that the *best* forms of life began with the *first* day of creation. In short, our Supernaturalists affirm that the theory of progressive development is no more demonstrable than its opposite — *progressive degradation*!

The grounds of discussion and conflict, between Rationalists and Irrationalists, are thus briefly defined. I have been impressed to sketch the two positions for the purpose of saying simply, that the *two* parties might come to a perfect agreement on all the essentials, if they but better comprehended the great unchangeable Laws of Existence — could each see the other's central IDEA — and would but apply them, and not their thoughts, to the solution of geological phenomena.

Let us now proceed to the question before us, viz.: "What were the principles which originated organic life on our planet?" In replying, I am obliged to speak wholly after the manner of my impressions, leaving all speculation concerning the probabilities of the statement to those who educate themselves by the Baconian method; that is, by external, continuous observation, a cautiously-careful comparison of data, and by inductive philosophy, just as the mathematician determines facts or the architect proportions.

THE EARTH'S AGE.—Let it be borne in mind that our most imperturbable geologists, as I see them, have not explored as yet one tenth of the territory occupied by their terrestrial

They have not seen through that veil of mystic darkness and extreme obscurity which Time, in his flight, let down the far-off verge of the geological horizon, where, even at a late day of discovery, the *first beginnings of life* lie imbedded in the profoundest mystery. How difficult will be the pilgrimage of a cautious investigator from the Present to that oblivious and distant day in the extreme Past, when the *first* mountains projected their summits out of the universal sea—back to that unauthenticated era, when the *first* forms of organic life leaped out from Nature's matrix, moved in the welcoming sunshine, and breathed the air of heaven! The myriad ages, the countless seasons and successive alterations, through which our earth has already glided, exceed in variety the utmost bounds of human credulity. For a moment permit your mind to reflect upon the amount of *time* which was of necessity consumed during the exceedingly deliberate formation of the Primary rocks, of lower and upper Silurian, of the Paleozoic beds, of the Coal measures, of the upper and lower Old Red Sandstone strata; yes, think of the almost inappreciably gradual formation and distribution of gigantic trees, laden with the richest flora, and existing as a distinct, sovereign type of vegetation for myriads of seasons; and then, the atmosphere changing, contemplate this type as gradually declining and becoming totally extinct, and slumbering on for scores of centuries in the fossil state—all, ages upon ages before a foot of American soil had arisen above the surface of the sea! But we must not now concern ourselves with the Age of the earth. The question is unimportant. We must away to our subject—leaving the wonders of geology, as the science is now and will be known, to some more suitable occasion.

FIRST: THE DEITY.—I commence with the fundamental and necessary assumption of the existence of a Deific Power and Intelligence; that there is—ever loving, ever thinking, ever

throbbing in the Heart of this harmonious Univercœlum—**THE DIVINE VITAL PRINCIPLE**; which pulsates affectionately and intelligently through all life; whose operations are to us illimitable. Being who hath *seven* modes of action,* as in the material so in the spiritual universe—methods, so to speak, by which the Divine Principle lives in, and regulates unerringly, the boundless empire of Matter as well as the infinite domain of Mind. Let it be understood, therefore, that, to begin with, I recognise the omnipresence of a divine, animating, inter-intelligent Principle; but the present inquiry is, not *when* this vitalizing Principle began to organize itself with or into matter, but *how* the fact came to pass—not the time, but the law which regulated the “origin of organic life” on our globe. This point I urge, because you will behold, embosomed in such a Law, the *three positive evidences* that man’s mind inherits an immortal personality.

SECOND: THE SEXUAL LAWS.—My next proposition is, that all generation and growth is regulated by a Law of positives and negatives; that everything, from the consolidations of the granite rock to the elaborations of the human soul, is born out of the earth and individualized *by and through the unitary operation of these reciprocal male and female principles*. In evidence of this postulate I may reason deductively, and say that every effect must have a parent-cause; that every *external* manifestation by necessity flows from a corresponding *internal* fountain. Allow me to point you to the omnipresent external fact that everything shows a *doubleness* of formation, a *duality* of organism, as if one law pairs and duplicates every atom of matter which it regulates.

Look at man’s outward form, for illustration, and behold this *twofold* plan of structure as well as of function. In each organ is manifested this positive and negative, this male and female, law of formation and government. Let me ask, why are there *two*

* See second volume of Great Harmonia—“The Teacher.”

muscles—the one to expand, while the other contracts? are there *two sets* of nerves—the one to impart, while the receives, sensations? Why is there *a pair* of ears? Why *two* of eyes? Why do arms and hands and feet appear like *twos*, each *duplicating* itself in the other? Of course, you will say, “These effects must issue from a treasury of corresponding causes.” Yea, they are the fruit of a great tree whose germ contains *a law* which has a positive and a negative attribute; for such results, you will intellectually see, can not be other than the exudation of a brace, a pair, a yoke, of principles that are themselves twin-born and perfectly conjugated. This is axiomatically self-evident: that outward effects are representatives of inward causes. Why are there *two* departments to the stomach? Why has the heart *two* hemispheres? Why has the liver *two* lobes? The kidneys are perfect twins! The pulmonary structure is two-fold! And when we carefully examine plants and trees and birds and animals, why do we find them invariably constituted upon this *double* plan—a plan which rises from the simplest organs in the economies, and expands outwardly into binary compounds and structures innumerable? I think you will not reject our proposition: that there is *a law* of positive and negative, of male and female, a fundamental PRINCIPLE,* which underlies the “origin of life,” and controls in a sovereign and immutable manner the whole framework of man’s eternal existence.

THIRD: FORM AND FORCE.—Another proposition must be established before we can intelligently proceed, viz.: that what is usually termed inert matter contains not only *all form*, but also *all force*; that inorganic substance clasps and embraces the essential principles of both shape and vitality—the laws of both body

* The reader will bear in mind that this fundamental sexual principle flows from Father-God and Mother-Nature.

and soul—and therefore, also, the power to construct them, and the nutrition wherewith to nourish them.

This postulate seems to be not less obvious than its predecessor. For example: water is one perceptible *form* of matter; but it contains a *force*, also, which at first is imperceptible. Apply heat to water, and *steam* is the result. Decompose water by the electro-magnetic battery, and you elicit the fearful soul of water, which is oxygen and hydrogen—a *vitality*, which, as a motive-power, is stronger than steam and quicker than gunpowder. Here, then, are both form and force; but at first the *form* (the water itself) is only perceptible to the senses. Again: by subjecting the dull, insensate metals called *copper* and *zinc* to a certain process of attenuation, as by immersing them in sulphuric acid, you procure the *vitality* of those apparently lifeless substances, in the shape of a galvanic force. Here, again, are *form* and *force* interlocked in one condition of matter. This proposition holds with self-integrity when applied to mere muscular substances. Let us apply it to the organism of fishes, for instance; and we shall forthwith find the cause of its vitality, and the origin of its life. That is to say, if the substance composing a fish be but attenuated and elevated in the scale of atomic refinement, the result is, that the *finest* atoms at once return and impart to the lower and *coarser* particles both the power of locomotion and the beginning of life. I am now teaching the doctrine that the lowest form of matter contains (in essential form) the highest force of mind: not that matter makes or is converted into mind; not that a form improves and creates its own force; but that matter is the Chariot in which the latter (mind) rides into power supreme, and thereafter holds the mystic reins which guide lesser forces to their lofty destinations.

“Form and force” are consequently twin-born, like body and soul; the wedding of the indissoluble attributes of universal matter. And yet, when either is separately and abstractly examined, it yields laws and attributes independent of the other—as if mat-

and mind were not linked by any latent affinities, as they are in fact which has greatly misled and perplexed many natural philosophers. Christian metaphysicians have examined "dead" matter on one side as one abstraction, and have analyzed "living" matter on the other side as another abstraction. Then they have brought the two abstractions together, and contemplated them as two entities distinct and separate in origin and essence. Yet the two, so unlike and so unfriendly, are invariably formed like true lovers bound together, dwelling affectionately as *one*, and in one organism, subserving and accomplishing certain beneficent ends of the Creator, who, as these so-called scientific men affirm, must have originally compelled the marriage of Form and Force, put the soul in the body, by the fiat of a most intricate and incomprehensible miracle! Yea, it is a curious fact that, on both sides of the Atlantic, the best book-made-men begin their researches into the "origin of life" with the myth of particular and miraculous creation — of the generation of something out of nothing! It is evident that such men study books more than Nature; for each makes the other's conclusion the basis of some fresh theory. If they could gaze but ten brief minutes into what is called "matter," their reasonings would be resolved back into systems of supernaturalism.

FOURTH: PRIMARY CONDITIONS OF LIFE. — Having affirmed and briefly established three propositions, I will now proceed to consider the primary atmospheric and geological conditions, which existed when the first form of organic life was developed. These may now be stated in general terms:—

After our earth had passed from childhood into its teens, had emerged from the comet-state into a sober planet, then all elements — earth, air, fire, water — were being momentarily modified, and refined gradually, for the production and support of animal life. Carbon had become universally disseminated; while oxygen, in

comparatively minute portions, was assuming a few of its present positions. The substance in granite known as *quartz* (which is the most perfect combination of oxygen and silicon) was combined with the *limestone*, in which carbon was so extremely condensed; and these combining, and the magnetic warmth generated thereby, acting at the same time with favorable affinities floating in air and water, formed extensive masses of *gelatinous matter*, which were spread over certain portions of the sea-beds, and not less upon mountains whose summits were but just protruding themselves over the surface of the deep. These electro-magnetic beds of gelatinous matter contained the first germs of organic life; out of which all Nature awoke from the profound solitude of countless ages of inanimation!

By clairvoyant retrospection, I behold *an ocean* almost universal; with here and there a mountain-top projecting o'er the watery abyss. Tempest-clouds gather in reckless profusion, storm-blasts go hurriedly o'er the trackless waste of waters, and thunders go muttering along the distant verge, smiting the turbulent billows with the electric fire; and the sullen waves go foaming, dashing, sparkling, spreading their brightness and whiteness over its unbounded and stainless bosom, till all the world of waters is impregnated with the laws of all life and the germs of lower organization. Beneath I behold a vast sea-bottom, diversified throughout the globe with valleys and mountains innumerable; and certain portions thickly coated over with deep strata of gelatinous mud. I say "gelatinous," because, in certain localities and latitudes south of the equator, this *muddy coating* has a stiff, viscous, gummy appearance, resembling the substance of fishes and worms, after having, under the solar ray, passed through the chemical process of decomposition.

But now, seeing deeper into these gluish masses of low meads beneath the sea, they appear like mammoth brains—yea, that is the word, *brains*—just moving by a latent "force," and palpi-

ling with sluggish and everywhere-fettered life. All this is far beneath the surface of the sea, remember—in deep beds of gelatination—beds that have been made by the hand of Nature, between and on the sides of great submarine mountains—beds in which to lay the infant germinal eggs of all fishes, reptiles, birds, marcupials, mammalials, quadrumanals, bimanals, and mankind. Overwhelming as the assertion may seem, it is nevertheless positively certain that, in the primordial gelatinous beds or brains, I behold all the organic substances, all the vitalizing essences, and all the controlling principles, which are to be found in the animal world, or, higher than all, bloomed out in the constitution of Man!

FIFTH: HOW THE BEDS WERE FORMED.—Methinks you ask: "Whence these gelatinous masses? How came they into being?" To which I reply that, from the moment when our earth became an independent body, detached like a child from the constitution of its mother-sun, then began the action of a refining law of progressive development. Every volcanic convulsion and earthquake, every eruption of electricity and magnetism from the centre, every upheaval of mountains from stratified plains beneath the sea—yea, every condensation of certain prevailing vapors and the simultaneous elimination of others—all followed in the line of march, as soldiers obey their chief commander, and thereby indicated the majestic action of the progressive Principle. By it, the *hardest* rocks are promoted to *finest* atoms. And by the power of several mighty ground-tides, also, carrying along immense quantities of granite boulders over the rough and rugged sea-bottoms, the hardest strata were slowly but surely planed, frictionized, ground up, and converted into the *finest*, unparticled, soille powder. The atoms thus refined began immediately to rise, like bubbles, to the surface of the ocean-channels; and, by accumulation, those fine atoms formed the *viscous mud* under consideration. And it may be well to remark, in this connection, that

all the soils which man this day cultivates were formed by pulverization of the hardest flint-rocks which had been disengaged from the solid strata by means of the terrific despotism of earthquakes and the revolutionary wars of volcanic upheavals.

SIXTH: HOW THOSE MASSES WERE ANIMATED.—But you ask, “Why did those viscous masses move with life?” This is the greatest and hardest question for the Rationalist to answer to the comprehension of those who do not make Nature a study. The Supernaturalist would reply, in brief, “God moved them.” This reply, however, is very cheap and thoughtless: it brings no wealth to our heads, invigorates no faculties, but fills the problem of life with countless ambiguities and speculations. Notwithstanding the fact that such an answer would leave us destitute of useful and righteous information, nevertheless let us assume the minister’s response, *ex-officio*, that “God’s omnipotent fiat moved the first masses of matter.” What then? Have we obtained the greatest of all revelations, demanded by thinking and reasonable men, viz., a knowledge of the Law by intrinsic virtue or agency of which the sublime wonder was wrought? Nay; nor is it possible for the chiefs of supernaturalism to impart any such scientific intelligence. Here, then, is *another* consideration, which may be added to twenty thousand reasons still more cogent, why man is wholly justified in striving “to be wise above what is written.” Now let us pass to consider the “Origin of Life” in those submarine brains.

The gelatination of pulverized stone and mineral and vegetable matters, was immediately followed by the evolution of a legitimate *force* (or Motion), just as *steam* is produced and evolved from heated water, or as the electro-magnetic *power* is evoked and liberated from the prison-battery of zinc and copper. The moment has at length arrived when our proposition—that Matter contains both *form* and *force*—is particularly useful and self-explanatory.

the finest particles not only ascended to the surface of the gelatinous mass, and there presided over it as the brain over the body, but also they (the atoms) pervaded and permeated the *entire mass*, which absorbed them just as water is imbibed by the sponge; and *as it was*, almost by virtue of the particles changing places with the change of temperature, the finest becoming *a force* operating upon the *lowest*, that the *first* pulsations of life originated in the viscous substance.

SEVENTH: THE MODUS OPERANDI.—Remember the origin of *beds*, in which Life was roused from its slumber. They may be called “eggs” as well; because they were *laid* by refined stones, mineral and vegetable matter; and the process of incubation was carried successfully on, by means of electricity and magnetism. Do not forget, in all this examination, that we are explaining *how* the Great Spirit accomplished the union of mind with matter.

I have said that fine particles were segregated from all portions of earth, sea, and air; that these congenial particles slowly congregated in basins and upon sloping mountains beneath the ocean’s level; that these aggregated masses were at first diffusive and chaotic, *but* gradually coalesced like jelly, and formed a submarine *matrix*, wherein the first forms of fish-life might be engendered—a sort of brain, so to say, in which the motive-force of God and Nature might make their first physical manifestation.

It would be very instructive just here to observe the action of *the male and female principles*—to remark with what admirable regularity they passed to and fro, weaving atom to atom, and thus construct the web of life! Let us observe this operation:—

First. A single motion was *only* visible, which began at the *centre* and wound spirally round and round, till it reached the *outer surface*. This is the negative or female force. It is the operation of the Spirit of Mother-Nature. And here let me pa-

rently remark that the beautiful and musical shells we find on seashores are made in this manner. They are the children, the first stage and manifestations of *motion*. Nature's *prima* motion is always simple and single, going from the *centre* (of some little mass) toward the circumference, carrying gracefully along fine particles of mineral lime in its circular and spiral currents, until its inherent momentum is perfectly exhausted; constructing, thus, "sea-shells," with even serpentine lines, which converge at the upper surfaces, with colors many and varied, according to the *temperature*. And the dimensions of such shells are not less numerous and multiform.

Second. The next motion was compound or dual—both contractive and expansive—from the centre outwardly, and the reverse; thus establishing a primitive system of circulation as it were, resembling very remotely but prophetically veins and arteries. This system perfectly illustrates the male and female law in legitimate conjunction. We are constrained to believe, therefore, that the first sea-shells and first fishes were not "illegitimate children." They, like ourselves, belong to the Universal Parents.

Third. As soon as this compound and *double motion* was permanently established in the gelatinous masses beneath the sea, then gradually globular *cells* and corrugated *layers* began to appear; and within these still other convoluted cells, which in fact were the first *embryonic eggs*. And there and thus began the *first polyperia* and other radiated forms of life and animation. These first animated forms were polyganian and cotydonous—that is, included the reproductive function, and were many-sided, with vital cavities.

Now it may be easy for many to believe that mere fish-life originated from *germinal eggs*; but I perceive that *all life*, including that which composes the human soul (not the spirit innermost, remember, but the soul), has journeyed all the way up from

oceanic depths! I think it can be demonstrated that the male and female forces, *constituting an immutable law*, originated the circulation of the fluid currents of life in the first beds of mucus; in short, the assertion may be conveyed beyond reputation and doubt, that these sovereign *positive and negative forces* caused Life to pulsate, even before there was a heart to throb or blood-vessels to transmit the current—yea, long before there was anywhere a finite Brain which might have *willed* into operation such phenomena.

Although the leading topic of this chapter has not been alluded to within a few pages, yet methinks it will not be forgotten that these propositions rest at the very bottom of our great theme: which is, to demonstrate scientifically, and independently of spiritual manifestations, that man's mind will enjoy an eternal personality. In consequence of the fatigue of wading over head beneath hemispheres in quest of the origin of life, and finding one's feet settling every moment in mud and mire, I fear some readers will be enough impatient to say, with Lord Bolingbroke, that "there is so much trouble in coming into the world, and so much more as well as meanness in going out of it, that 'tis hardly worth while to be here at all!"

Allow me, then, in conclusion of this explanation, to lodge in your mind the following synopsis of the foregone propositions:—

First: that from birth *the fore part* of every human head is naturally skeptical.

Second: that *the top part* of every human head is naturally believing.

Third: that the world is full of conflicting doubts and mischievous theories, because men mix and confound IDEAS with *thoughts*.

Fourth: that the energizing *Principle* of the Universe is called "Deity," whose love-hemi-sphere is "Mother-Nature."

Fifth: that the age of the earth surpasses all computations now received or conceivable.

Sixth: that everything is brought forth and formed upon by means of male and female principles.

Seventh: that what men term "Matter" contains all forms and all forces.

Eighth: that the primordial germs of life originated in beds of mucus under the sea; which beds were composed of the finest particles of pulverized stone, united with carbon, oxygen, mineral and vegetable matter; that electricity (cold) was inherent, while magnetism (warm) emanated from the solar fountain.

Ninth: that the whole mass constituted a complete submarine electro-magnetic battery, out of which came forth the A, B, C's of life and animation.

It has been my impression to exhibit to the reader's intellectual faculties those great fundamental laws which have elaborated and controlled the perfecting pilgrimage of all organizations. I have attempted to trace out carefully the changeless principles which regulate all individuality and all growth; in order to detect, and thus show to the skeptical intellect, the exact philosophical reasons why man's mind is organically and scientifically immortal; and to show, also, by virtue of identical causes and reasons, that the different individual forms of animation *below man* are not endowed and crowned with the attributes of eternal duration. My first is, the marriage of the two brains in man.

The marriage or conjugal law which confers immortality upon the soul and spirit of man is, however, regulated by other and greater laws. There are wheels within wheels, modes within modes, and plans within plans. The fundamental laws I have termed male and female, or laws positive and negative. Perhaps, in this connection, I may as well re-acknowledge my immovable faith in a trinity, not of persons, but of Principles. There is no centre, no circumference, no matter, no spirit, where these laws are not. I find that they sound to the bottom of all depth and reach to the summit of all height. They compass the

most bounds of immensity. They are, as I have elsewhere affirmed, ubiquitous and omnipotent, and are in themselves intelligent and affectionate, always daguerreotyping themselves upon every atom of matter. Hence, there is no particle, no combination of particles, no world, no constellation of worlds, no sphere of combined and concentrated existence, but owe all possessions to this trinity of Principles. They are, therefore, the veriest and truest exponents of the Divine nature. They are not the *creations* of a divine legislative source, not the voluntative results of an abstract Creator, but are the evolutions or legitimate flowings of a fountain; not different in essence from God, but they contain the mind of God himself. There is not first an abstract law-maker and then a set of laws. But these laws of which I speak are the three-fold modes* by which God and Nature express themselves in all multitudinous systems of order.

The first law I call ASSOCIATION, because it so declares itself in the empires of mind and matter. Association signifies that law by which all particles, either spiritual or material, are co-operatively drawn together; it is the law by which particles, forces, and essences, are conjugated and efficiently married. After marriage, the married are instinctively impelled to produce another and a better force, which, like a child, is disengaged, and which, in turn and due time, also finds affinity with something kindred. Thus operates the law of Association, ruling and governing all, and to which there are no exceptions.

The second law which runs parallel with this, I call PROGRESSION. Progression is the law which determines the fact that associated, blended, wedded, and conjugated particles and forces shall advance, improve, and roll out into still better expressions of the Divine nature. The action of this law is indicated just as much in iron as in mind. In the first casting of iron you discover the basis of Association. But a few months subsequently

* The "seven" modes are pervaded by this trinity.

you will discover how much of it has crystallized! It is pressing to disintegrate, to fall asunder, and go into newer and higher forms of matter. There is not an ounce of carrion but is on a broad way to something better. All the *debris*, refuse materials, laboratories, storehouses, and workshops, thrown into piles of confusion and confusion, becomes the *matrix* out of which (by virtue of this progressive law) higher forms of matter either leap, or creep forth into space, while the parts not so advanced and animated become the guano, the manure, of a new soil, out of which higher and better forms in due season proceed. There is no standing still of matter. Although there is a Principle of profound conservatism, which firmly holds all matter together, yet does it hear the imperative, the kingly, and imperishable words of a progressive Principle, by which it is roused from the slumber of central sleep and brought into the sphere of action, advancement, and purification. Association, then, the first law, and Progression, the second law, running parallel or side by side, very naturally obey the one great fundamental principle, and become perfectly conjugated. Yes, these twin Laws are also wedded! From the very Centre of all existence, they go hand in hand, their arms about each other's necks, shoulder to shoulder, incessantly and successfully working through all space and through all time.

This married pair of Principles produce a child, which I call DEVELOPMENT.* This is the grand climacteric Principle liberated by the foregoing laws of Association and Progression. Development differs from Progression in this, it evolves or circumscribes and opens that which is refined. Progression is indicated by the lifting up of particles from the coarse and dark earth toward the domains of flowers, trees, and vegetation; but Development is indicated in the *expansion* of particles so lifted, and in

* The reader will understand by this language only that the two principles deliver the third from its hiding-place in matter.

spread of such promoted elements into higher and better organizations. Progression is manifested in the column of the which ascends toward heaven; while Development is denoted in the expansion of its arms, in its branches and twigs, and in the processes that appertain to the ultimate fruit. Progression may fulfil itself by multiplication, by generation, by the refinement and uplifting of intrinsic forces and atoms, but Development concerns itself exclusively with the expansion and organical ultimatum and perfection of whatsoever is thus refined and exalted. These three laws, I repeat, comprise the Trinity which governs the universe; a trinity not of persons, but of Principles, not different from God, but conveying everywhere God's whole mind. Consequently, these triune Principles are perpetually thinking, feeling, warming, enlivening, informing, energizing, and ultimating their designs throughout all matter and all mind.

The world's speculations and investigations may be divided and denominated thus: First, the supernatural; second, the semi-intellectual; third, and present, the scientific and absolute. The speculative myths, concerning "the origin of man," are as numerous as the race of religious writers and chieftains. It is most instructive to penetrate the supernatural realms of theological investigations, speculations, and conjectures; for thus we ascertain definitely regarding the different *ludicrous, fantastic, sublime, and poetical* conceptions which have been sacredly entertained as truths. There has always been a perplexing problem: that is, *how man came to exist!* Whether he was the result of a sudden miraculous projection of divine thought, or, as some minds ask, "whether he is not a congregation of atoms, a representation of inherent forces, an embodiment of nature beneath, the spontaneous epitome of matter and mind?" The question is still whether man originated in the progressive growth of the system of Nature, as trees and animals come, or whether he appeared on the footstool by the direct act of an abstract, personal Deity?

The ancient Egyptians have a most interesting view, which to them was profoundly learned and satisfactory. They believed that this earth was vast and flat; that there had been, from remotest beginning, land and water; that the Mediterranean Nile, and also other bodies of water which existed then, but since disappeared by the rising of earth, constituted divine the results of supernatural creation. To a beautiful spot on the flowering borders of one of these mystic lakes, two mighty gods descended from the sun. The purple morn was breaking upon a long dark night, when these two resplendent beings, from that burning orb, which was considered by the Egyptians the throne of divine intelligence, alighted amid the fragrant blossoms by the still and sacred lake. Close to its margin they planted the germ of the Lotus plant; but before they placed it in the earth, each deity raised to his lips the solitary germ, imprinting a kiss on its opposite sides. Gradually the plant came to the sunlight, and expanded into great size and beauty; when at last on two opposite sides, the ripened legumes burst simultaneously, and a strong man and lovely woman stepped gracefully upon the earth, as an ear of corn walking from its sheath. Instantly they recognised their divine relation; and from the spontaneous marriage of this miraculous pair, resulted the production of mankind.

Among another portion of the Egyptian tribes, which gravitated to Asia, I find a very different mythology. They believed that there had been only water from the beginning, and that land was a subsequent and inferior creation. With regard to the formation of plants, and animals, and man, the following was their theory: At first the whole universe, filled to overflowing with water, contained at its centre a Divine Power. Gradually and silently this hidden power or deity, collected about him a thin transparent substance like unto the shell of an egg. For long uncounted ages he was embosomed within this globular shell, till at last, by the action of his own energies, he awoke from this eternity of solemn silence,

Burst the shell, and rose to the surface of the universal ocean. His shape was that of an immense turtle, covering millions of acres of the water. Gradually, by the action of the sun, which now came suddenly out in the heavens (the cause of which they do not explain), the shell of the turtle was broken; the hardest parts of which constituted rocks, the softest parts the land; the moisture and the liquids formed lakes, rivers, and numberless springs. As soon as all this was accomplished, there came down out of one of the mountains, which had been made, a great giant, who on reaching the valley fell asleep. He lay unconscious upon the margin of one of the lakes. His sleep was most perfect and profound. His long arms lay stretched by his huge sides, and presently from his enormous head sprang a most beautiful race of men. From his arms an inferior race appeared, having great fondness for working the earth; from his legs another inferior race of great travellers; from his fingers and toes came the most corrupt and inferior of all the races. Immediately on the appearance of these races, who went away in divergent paths, there was nothing more seen of the giant; he was literally used up; for out of him had all the nations and tribes of mankind been formed.

Another most curious conception is to be found among the ancient Persians. They conceived and taught that the universe was the work of three gods, all of them good. One was greatest. He has, since the days of Zoroaster, been called Ormuzd. He was considered to be the deity who, by merely wishing, called into existence in a single moment the entire globe on which we live. But the creation of man was accomplished by more care and deliberation. The creator first made a creature with a giant head; but with body and limbs the size of a common man. One day this immense head was seized with the most excruciating pain, which rapidly increased in violence until it burst wide open, when lo! a pure and beautiful woman stepped from the cavity, and stood upon *terra firma*. Then the giant head closed up and began

to shrink away to the size of common heads. The features assumed proportion and beauty; and the being thus transformed became the companion and husband of the brain-born woman. From this myth came the doctrine, which prevailed among the Greeks, that from the head of Jupiter sprang the beautiful and accomplished Minerva.

Another singular explanation of man's introduction upon earth was given by the most ancient Hindoos. Creation and eternity they represented by the figure of a serpent. At first there was a universal ocean and the serpent was coiled and circumfolded upon its bosom. Upon this serpent outstretched lay, in deep slumber, the god of the world. His name was Vishnu. After having slept during the lapse of untold ages, Vishnu died. Out of his life came the god Brahma, who was the real creator. Brahma, by wishing, and not willing, brought plants, animals, and men into different parts of the world.

The Aztecs had a supposition, which even now obtains among many Mexicans, concerning the origin of man. That supposition was, that a beautiful princess, on being offended one day in the kingdom of Paradise above, went straightway to the enthroned god, and said: "I demand liberty to leave this kingdom, and go to a world where I shall not be subjected to insult and opposition. I desire to depart for ever from the arbitrary prince who is my husband, and seek another kingdom, where I can be tranquil and happy." Her wish was granted by the controlling deity, on condition that she would go to a remote place called "Earth," and directly commence a race of human beings. She gladly complied, and at once set out on her long and lonely journey. When in sight of her destined home, she took from her golden girdle a knife set with richest diamonds, and hurled it through space. As if by magic it sought and struck the earth, and was broken into twelve fragments; six of which turned into beautiful princesses, the remaining six into knights of great beauty and valor. Each

knight claimed his mate, and from these unions came the races of mankind.

The ancient Syrians had also a very strange and singular myth. It was that the God of Heaven, after he had created the earth, plants, and animals, planted a beautiful garden, into which he came one night, and gathered together from different portions of the earth all the atoms that could be wrought up into a human being. He did not know of any shape or form as good as his own by which to measure and make the man. So, taking himself for a pattern, he put together and moulded all the particles which he had selected from the patches of dust here and there, and thus exhausted the entire material suitable for such a creation. As soon as the man was perfectly fashioned, his lifeless body being yet moist, the democratic deity placed him against a tree, and waited for the sun to send its kindly rays directly upon the stark form, and evaporate the moisture. When the drying process was completed, sufficiently to admit the working of the bodily organs, the Creator then placed his mouth to the mouth of the man, his nose to the nose of the man, and taking him by the hand, he breathed into his nostrils several times; whereupon the dust-made man suddenly felt the vigor of life, and walked off, an independent existence. He was wholly alone. Deep solitude and tranquillity seemed to pervade the face of creation. Beholding this, the deity thus soliloquized: "How am I to people all this broad expanded surface, unless I invent some other method more expeditious and less troublesome than special creation?" He meditated with himself, and at last struck upon this plan: that the man should himself become the author of the human race. The power of multiplication, however, was dependent upon a system of subtraction. The first labor could be accomplished only by causing the man to slumber. This was immediately done; and when his sleep became profound, and he was perfectly unconscious, the Creator found that out of the two hundred and forty-eight bones which formed man's

body, only *one* was absolutely necessary to commence the formation and insure the existence of a woman. Out of all this number, therefore, he took a rib; then round about this crack in the bone he constructed the necessary feminine appendices, and giving her directly to the lone man, said: "Be fruitful, and multiply, and replenish the earth." Somehow, this Syrio-Chaldean myth has become very popular in the United States. One might say, that if *one* of man's bones is amply sufficient to make a woman, a whole congregation of women in the best church is only equal to one intelligent man! But we are no friends to the teachings of mythological theology, and therefore we resent the imputation of inferiority which this theory unwillingly flings upon the female character.

The scientific view of creation is gradually gaining the ascendancy. Old theology, consequently, is always on the alert to give a new explanation of bible mythology. We have but to refer, for an illustration, to a correspondent of the *New York Observer*, who writes under date of December 1st, 1853. In his interpretations we meet a singular announcement. It may be termed a new form of an old mythology, or an effort in the nineteenth century to explain a ridiculous myth which began with the Chaldeans, but which, because of ignorant veneration of antiquity, has been organized into a sacred and infallible authority. The correspondent says:—

"We have intimations in a very ancient book that there was once a war in Heaven; that a host of mighty angels fought and fell." The writer is of the opinion that those belligerent and filibustering angels lived on larger planets, and carried unlimited devastation over most of the solar system. He remarks that "the marks of their ravages are seen on the disc of the sun, in the ugly blotches on the face of the moon;" and he thinks, further, that the erratic comets are masses of matter which they threw off from different orbs, and set in concentric motion or

tion. "Do they not move," he asks, "as if hurled by some mighty arm?" This original writer thinks that, in these planetary struggles, a kind of young angel, called Adam, once bore a part, though he probably belonged to the more conservative and staid class, and, becoming disgusted, started off to our planet with a young woman with whom he hoped to live in peace and happiness. For a season, this young and beautiful angel did very well, and was happy with his angel-bride; but, at length, he was led astray by this same angelic woman, and his posterity became corrupt and dissolute. This would explain the origin of sin. "What greatly favors this conclusion," says the writer, "is, that Adam, when he first appeared in this world, was a full-grown man, and must have come from somewhere!"

The scientific view of creation, I again remark, in due time gains the ascendancy just as fast as men progress out of the realm of speculation, leaving behind all these countless myths and religious absurdities. The child of Nature learns to put confidence in the facts and intuitions of Reason. Science has, at this date, demonstrated that there are about sixty-four primates. These primaries repose at the basis of all we find in plants, in animals, and in man. In short, they are the foundation timbers of all the glorious ultimates. We find them in all rocks; and from rocks we obtain all soils. The substantial bodies are broken and worn by the tides of water, are ground and powdered and deposited in different places, and thus, at length, form the soils which we cultivate. These tillable soils, then, come originally from the solid rocks, which contained all the sixty-four primates (or foundation elements) out of which everything is in due time elaborated. But here comes a new element. The sun gives us heat, which is a celestial magnetism. This heat, coming in conjunction with the moisture of the earth, generates an acid, which is a positive power. And the acid draws to itself an alkali, which is a negative power. So that, as before urged, between the positive and negative poles,

we have two vitalic or vegetative forces, which, by acting upon any suitable combination of particles, would, in the primeval age of the globe, commence and perfect the first forms of Vegetation. Imagine, for example, a primeval forest of pines, firs, juniper, hemlocks, and cedars. These trees and shrubs are densely distributed for thirty or forty miles in every direction. In the previous ages of the globe, these immense forests began by the margin of lakes and seas, and worked gradually backward upon the adjacent mountains. Nature beyond is throwing out volcanic fire ! The flames reaching the great forest, very soon burn a path all the way over the mountains, down into distant prairies. This fire-path is five miles wide, for example. Now, the decomposition of such trees by that fire forms a vast bed of ashes, and ultimately an alkali is everywhere fixed. Winds, tornadoes, and storms of every description, for long periods work upon this pathway, and water-spouts fill the clouds with fertilizing materials from distant seas, abounding with fish-life and their decay, which falling with rain on this region, there is formed at once a *matrix* out of which comes forth an entirely different class of vegetation. The first growth out of this mass would resemble fire-weeds. Such weeds will appear yet, immediately and legitimately, out of any forest-trees which have been decomposed by the igneous element, and blended with the low, cold soils previously existing. This fire-weed is the basis and commencement of a wonderful variety of forest vegetation. It does not propagate itself, like the vines and grasses, nor does it often exist longer than one year. The storms which invariably come on destroy it, and another class is usually formed in its place. The next year, then, we should get what is called *kelp-weeds*. Two years afterward *rope-weed*, and with this class come the vines that creep gracefully over the ground. Then we would get *smart-weed* ; next, a class of weeds which is not now known. Rye-grass would succeed in about fifteen years, intermixed with a species of clover ; oats would succeed the clover,

Now the oats, and wheat the rye. Do not, however, understand me to mean that the rye, oats, or wheat, which grow on our fields in this era, come as a result of the *debris* of the fire or the ice. For the superior types of our period indicate whole centuries of refinement and cultivation. Even the beautiful cereals, our oats, and rye, and wheat—would, if neglected, in due season grow wild again, and no farmer would know them if they spontaneously sprung up in the meadows uncultivated. Man cultivates the ear of corn by skill as he cultivates his own ear by music. Understand, therefore, that all the grass, corn, rye, oats, wheat, and every other species of grain that is raised and used, are the result of ages of attention and material civilization. Mental civilization expresses and propagates itself upon the very particles of matter with which man comes in daily contact. He daguerreotypes himself upon, and imparts himself to, those invisible particles and vitalic potencies; so that modern grounds and gardens are no more like original soils and farms, than civilized man is like the original types of the savage races out of which he sprung.

You will apprehend me, then, as teaching that the sun's magnetic ray, operating upon the best matter of the earth, developed an acid, which is positive; that this acid subsequently elicited an alkali, from subterranean sources, which is negative; and that these form the first vitalic germs of the fire-weed, kelp-weed, and all the lower orders of grass, and finally the identical grain which we daily consume. Egyptian wheat bears no more relation to the wheat of North America, than do the North American Indians represent the character and habits of the Caucasians. The difference between the primal grains and those of the present day, is as great as that between the bulrush of our marshes and the tasseled corn, which decorates our fields and rustles softly in answer to the south-wind's wooing. There are many methods of testing this theory of the progression of forms and forces inherent

in all matter. Take a lemon, for example, and divide it into two equal parts. Thoroughly moisten the disc of one part with saliva taken from the tongue of a horse, which is more alkaline than acid; while the other side, or half, you as completely wet with the saliva of a man, which is more acid than alkaline. Place these two parts side by side in a dark cellar, with a temperature neither higher nor lower than sixty-five degrees. In two weeks examine with your microscope, and you will see that the horse side of the lemon is covered with a rank growth of mossy vegetation, among which may be seen a little bristled creature, which seems to have a tendency to destroy its progeny; and upon food of its own kind it appears to thrive and grow. Let the lemon remain a few days longer, and you will discover that these animalculæ have disappeared. Presently a kind of worm comes out of the decomposition. It crawls backwards or forwards, apparently without a genuine head at either end — and in this respect resembles many of our conservative politicians. Examining the human side of the lemon, you will discover a sort of mildew, which, on inspection, reveals a finer species of miniature vegetation, and a different vitalic embryo.

I have performed many experiments to test the fact, detected by means of clairvoyance, that man may combine matter, so as to produce both vegetable and animal life. Take a quantity of pulverized gypsum, which is understood to be entirely destitute of animal germs; boil it, so that all possible embryonic life must become extinct; then place in a glass jar, containing a pint of boiled water, about eight ounces of the gypsum, and seal it hermetically. An iron rod, however, should descend through the cork into the mixture, and project into the air some eight or ten inches. Place this jar in a room of about seventy degrees temperature, and in some four weeks you will see, clinging to the insides of the glass, three or four species of moths. Now take the matter from the jar and again boil it; then replace it as before, and within six weeks,

the different forms of crawling animalculæ, very unlike the first, come from the same combination of water and gypsum. Thus we modify animal organization through the embryo-forces by means of what we term "cross-marriage," somewhat as the forest l-dog and the wolf produce a species of fox, and yet the latter will not mate with either of the former. But the first breeds of the canine race cross with each other, and, by modifying the spermatic fluid, produce all the varieties we now know. So with all the various races of animals. Time was when the Saurian serpent was the only animal organization that could eat both vegetable and animal matter; and time was, also, when the monster Cheiroptera, or bat, was the only warm-blooded animal. Gradually, however, these types lose the power to procreate, slide retrogradually toward the original stocks, and pass out of existence; whereupon a new order of birds and serpents come forth from the new spermatic germs introduced. After a long lapse of centuries, the latter are succeeded by another and different order of serpents and birds; and these, with new germinal potencies, begin the first forms of the marsupials, or those animals which bear the pouch, as the kangaroo, the opossum, etc. The mastodon and the megatherium, by modifications of the spermatozoa, eclipse the regular tendency, and produce the megalonix on one side, and the pachydermatous elephant on the other, yet very different from the elephantine mammals we now have, which moderns are the closing types and vestiges of a nobler order. Let the elephantine spermatozoa mix with that of the lowest type of the dromedary, and you have the bactrian camel. In like manner, the mule comes from a mixture of the spermatic essence of the horse and the ass. When the affinitized offshoot mates with the original type, you get a fourth modification of the pattern for another class; and thus race after race will by slow steps arrive, until all the different varieties of any one order of animals are fixed. Some hybrids can not procreate, but have a powerful retrogradational tendency to mingle

with, and lose themselves in, the original stock; and different species of animals can not, if far removed by organization, propagate together, but the affinitized types can and do; and it is by mating and cross-mating that horses, cows, and sheep, and all the different mammalia, appear in the varieties which at the present day are so numerous. There is in all this nothing wonderful when we intelligently consider that in Nature there are three great unchangeable laws always energizing and modifying forms and forces, and by means of which the world has been brought to its present era of comparative perfection.

Review the animal kingdom, and you will find, first, what are called "fixed types;" second, types from cross-marriages; third, varieties in every class; fourth, progression by means of multiplication; and, fifth, development, or improvement, expansion, and distribution. These five phenomenal steps follow each other as regularly as we put one foot before the other. Let us commence with fixed human types; with a black race on one side, and a nearly white race on the other. Now, the marriage of the black race with the white would result in an intermediate race. This intermediate race, by marrying with the black race, produces a fourth variety. By marrying the white with individual varieties of the last succeeding development, we have a fifth species. Let the fourth species marry with the original white, and a purely sixth type appears. The fifth species, by union with the original black race, generates and fixes a seventh type. Thus Nature, in the early stages of human development, multiplied and fixed types by this continual and compound cross-conjugation. But what is the result in this age of the world? In every one hundred or one hundred and fifty years, these mongrels or hybrids lose the power of reproduction, and, unless mixed with types of parent stocks, they gradually become extinct. The mulattoes, for instance, left to themselves, would in a brief period pass out of existence. They could propagate to advantage for about one hundred and

7 years. The North American Indians furnish another illustration. They are an offshoot of two primal races. They are passing out of existence from two causes: first, they are not aciently amalgamated and germinally intermixed with other races; and, second, they are being barbarously overrun and exterminated by the stronger in brains and arts. The negro race, however, can never be annihilated, because it is one of the two primal types; nor can the white race, because it is the north pole of original organization; but all the intermediate races might, in a few centuries, glide away like the melting iceberg, and be seen no more. The black race is the south pole, and the white is the opposite north pole, of one parallel system; hence these opposite races are equal, and will have a parallel career.

All the unprogressive types and fighting animals are to be overcome by the fiat of Nature, and expelled from the line of development. But even by such expulsion they contribute to the grand system by which the permanent races are procreated and supported. But my object is not to explain the mysteries of creation; but to note the progressive methods of Nature, in order to show, by gradations of sequences, how man's mind is immortal. It is well-nigh conceded by botanists, that flag and reeds and lilies come after inferior herbage; that out of flag and reed issue fir and juniper; that these existed before pine and hemlock; that pine and cedar came before the chestnut; that birch and hazel preceded the nobler forest trees, such as maples, oaks, and elms. In short, the scientific men of Europe and America see that nothing in all the world is more self-evident than that the remains of superior vegetable and animal organizations lie over those of inferior form and function. This is good as a basis for a reasonable inquiry into the scientific origin of the subordinate world. The question may be asked: "If Nature, within itself, holds the power originally to produce plants first; next, animals; and, lastly, man, why does she not go on with such examples of

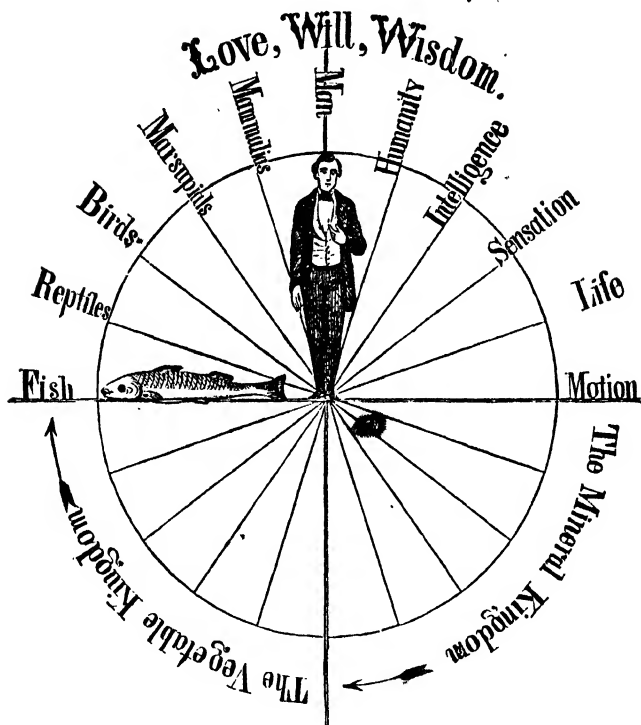
production?" I reply, because it is a law of Nature that, when germ-essence is completed, and a plan perfected, the process of improvement is afterward accomplished by multiplication of type through correct marriage and generation. When a field has reached a certain stage, it can no longer yield the same grain, even as the human type is no longer re-produced by parents who have passed the climacteric period of procreation. In a similar manner, the earth, by age, has advanced beyond the type-forming period. It does not produce plants, animals, or humans, as it did in its fertile and organizational era. The entire primitive process of organization was necessary to form a basis for the human body, and through it to prepare the spirit for another and better sphere.

Come into friendly relations with the physical sphere of truth, read the volume of Nature aright, and you shall perceive a sacred law of universal correspondence. This principle connects each with every other thing throughout the universe. I have already shown that every thing is *double*; that visible forms symbolically or analogically teach us those things which remain invisible. The telescope discloses the magnitudes of solar bodies numberless, which swing in the solemn silence of infinitude. Man can not but worship in this vast temple of the universe, revealed to his actual vision by telescopic agency. On the other hand, the microscope betrays a wondrous world of countless animalculæ; and yet the correspondence, the analogy, the unity, the conjugal law, is kept up throughout all space, time, and forms of existence. There is a perpetual conjugation between the world of infinities and the world of infinitesimals. This correspondence is perfectly exhibited in music; the second octave being a reproduction of the first, the third of the second, etc.; while the whole blend in one system of deep-toned melody, out of which harmony legitimately proceeds. An exact correspondence may be observed in the growth of trees—the analogy, for instance, between the heavy

s and their fibres, and the upper branches and their twigs. Also, in systems of plants and species of animals, is this analogical or correspondential principle clearly manifested. These illustrations help to impress the conviction that everything is constructed upon a *principle of duality*, a marriage principle; it is only *double*, but ramifying outwardly through interminable degrees of individuality, each degree being a reproduction of its predecessor. All apples, for example, ranging between the lowest form of this fruit, which is the thorn apple, and the highest form, are, according to ever-varying circumstances and conditions, so many successive reproductions from the first pattern which foreshadowed the possibility of a perfect type. Again, behold the prostrate and crawling reptile, in his low and disgusting state of organization. It hath a pair of subtle eyes, a repulsive mouth, a forked tongue, an elastic spine, a set of digestive functions, all suspended on a brain which is an agent of sensation and locomotion. Then, again, elevate your perceptions, and behold a man. Man, too, like the serpent, is endowed with two eyes, with a mouth, with teeth, with all conceivable organs and necessary functions, all attached to the cerebral substance, by means of nerves which are sensitive, sympathetic, voluntative, and motory.

Nature has placed the spine of the serpent in a horizontal position; while the spine of man she has made perpendicular, with his head pointing toward the sphere of spiritual existence! Indeed, we might almost suspect that this peculiarity in the true human type is a prophetic hint of man's ultimate career; while the head of the serpent, prone earthward, as surely indicates its final destination. By reference to the diagram we discover at once that *the two organisms, when in their natural postures, form a geometrical figure, a perfect angle, which represents the whole animal world.* That is, all organic types of animal existence may be found within this right angle between the viper and the man. Each part corresponds more or less with every other part,

and all separate existences, are bound together by principles intrinsically sacred and harmoniously immutable.



THE SYSTEM OF NATURE.

EXPLANATION.—Between the horizontal saurian and the upright man is to be found every form of animated nature. This diagram, therefore, teaches that the base line on which the animal world is commenced and the perpendicular line, which is alone that of the human, forms a perfect right angle, or the grand quarter of the organic circle. The opposite quarter represents the works and attributes of man, which again correspond to the vital principles of the lower kingdom; while the two nether quarters exhibit the regions of the primal principles of which animals and men are compounded.

These various facts, to which I have referred, will be remembered as the foundation-timbers of the material and spiritual temple. They are presented, with an underlying basis of the three great Principles—and, deeper still, the sexual Law—as the KEY by which to gain access to any room in “the house not made with hands.” The sexual law, as before stated, is the primary cause of the innumerable races of animals and men which have populated and still inhabit the earth. Positive and negative, or male and female principles—with the laws of Association, Progression, and Development—have ascended from simplicity to complexity, and have unfolded corresponding phenomena, which have been properly distributed throughout the fields of organic manifestation. To illustrate: If two organic bodies of different moulds, say two of the fish-genus, but of different species, should gravitate and coalesce under a set of homogeneous circumstances, the inevitable consequence would be the destruction of both types, in the formation of a distinctly new order. We do not hold that one type of organism, by any conceivable possibility, can gradually modify its shape and ascend into another type, as a bimanal changing into a human being; but this we affirm: that a particular type is made the medium, *through its ripened spermatozoa and germ-essence*, of developing a superior form of fixed organism. Nature is filled with the vitalic principles which, when the proper embryonic fluid is deposited, impregnate the procreative functions of one plant or animal to the development of an order superior. It is all accomplished through the animating and spermatic principles. Alterations of body begin in the seed-essences of the soul.*

The reader will remember that I described a mucous or viscous substance, deposited over immense basins in the bottom of the seas. This medusian substance was composed of powdered plants and rocks; and it formed a gelatinous matrix, which was the foun-

* See fourth volume of Great Harmonia.

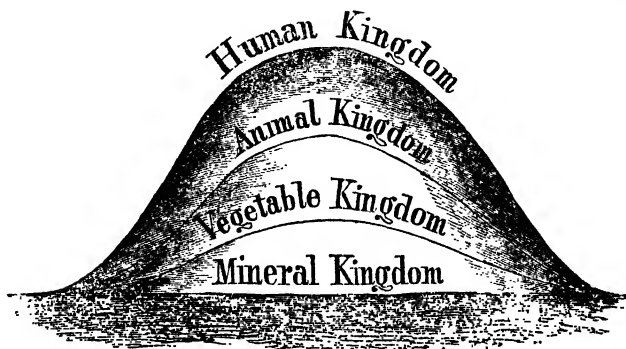
dation-ovarium out of which all animals, and even the elements and forms of the human organization, were originated. But every form depends for its shape upon a fashioning force; every such force is secreted in the life-essence, or spermatozoon. It is the progressive development of the germ-fluid which enabled the female of a lower order to bring forth offspring upon a higher organic plane. This fact is represented and repeated over and over again in the ascending pathway of all organic beings.

Let us observe this Jacob's ladder of development: While those gelatinous and medusian substances were in process of formation, there were immense tracts of land beneath the sea, and also a wide expanse of marshy country a few feet only above the ocean's wave, literally covered and overburdened with gigantic palms, mammoth sea-vegetation, becoming more and more like land-plants as era after era they crept upon the earth from the shallow parts of the sea. Trees of foreign type and class, interspersed with indigenous plants, were mixed and gradually decomposed. Whole forests were thus converted into beds of coal, or else into strata of tillable soil. Meanwhile, in other places and latitudes, where electricity was generated, and the sun-magnetism penetrated, and the marriage between them was perfect, there came into existence masses of infusorial and gelatinous formations which constituted the whole foundational basis of animation. But the first forms of organic life which came out of these primates, as I perceive by impression, can not be compared with any type now existing either in or out of the seas. The modern zoophyte, the articulata, the spratula, the productus, and a thousand other curious-named animated beings with claws and shells and digestive functions, are quite a civilized class of creatures compared with the shapeless forms of saurian life which eventually made their appearance on the upper surface of those islands of living jelly—the first egg-laden wombs—in the depths of the primal ocean!

If consistent with the object of this chapter, how entertaining

Could it be to trace, step by step, the ascending rounds of this animated ladder up to the last organic form, which is the reader! Beginning with the formation of the primary ovarium, how delightfully should we note the immanence of God in Nature while tracing the production of polyparia, radiata, articolata, mollusca, cephala, over all medusians, upward to fishes, to reptiles, to birds, to marsupialia, to mammalia, to the different races of their superiors, and lastly, to the summit of all these forms, functions, essences, and forces, in the body and soul of Man! Have you not heard the doctrine affirmed that man is a microcosm? that he is *a world within himself*, and represents "in little all the sphere?" The human organism, or body and soul of man, represents all the immeasurable Universe. It is a table of contents to the volume of organic nature. It is a pocket edition, so to speak, of the whole Bible of Creation; a synopsis, a sort of peripatetic encyclopædia, an abbreviated abstract, of all beneath. I may also add that, taken altogether, man is a *prospectus*, a sort of publisher's circular, issued by the publishing house of Mother-Nature, promising thousands of volumes in the unfolding future of his existence. The limits of this chapter will not permit a lengthy argument in proof of the assertion that man is an epitome of all forms and forces; but there is one striking scientific fact which is strongly demonstrative, among many others, of its incontrovertible truth. This fact is, that *the human brain repeats in its fetal progress the entire plan of organic formation*. This wonderful feature of the gestative process is sufficient proof to all who possess attentive, receptive, and reverent natures, that not only is the human brain an epitome of geological history, but that the whole individual man is a *compendium* of all animated nature, and is akin to all forms of life. And what makes this Baconian induction all the more satisfactory and conclusive is, that this gestative recapitulation never happens in any brain below man's; and here we reaffirm, as clearly established in reason, our first proposition, viz.,

that the marriage of the two brains in man, or the perfect dual of his mental constitution, is an ultimatum of all organic laws.



THE RELATIVE POSITIONS OF THE FOUR KINGDOMS

Over the Kingdoms of Earth, and through all Principalities in Spheres above, but one King holds the sceptre of power. His name is "PROGRESS."

A VERITABLE VISION VERSIFIED.—Very soon after the completion of "Nature's Divine Revelations," I turned gladly from the dizzy discords of the great metropolis, and sought a few weeks' retirement and rest with my friends, the Laphams, in the village (now beautiful city) of Poughkeepsie, in the state of New York. Between the day of my arrival there and the memorable date of that singular experience detailed in "The Magic Staff"—when there was no longer that total eclipse of external memory, but when, like the resplendent orb of day rapidly rising over the eastern sky, my whole mind was bathed with a full-orbed recollection of all past interior life—then I was moved in the stilly depths of one warm spring night to rise from bed and take pen to a vision which unrolled before my awakened perceptions like a scroll of morning light. There was in the same room another bed, occupied by a gentleman who, on the subsequent morning, testified thus: "I was roused from sleep by what I imagined to be some one stepping about the room. The darkness of the night

As so profound, that I could not distinguish anything in the apartment. I therefore listened breathlessly a few moments, to make certain that I had not been dreaming. All was very still, save the slight scratching of what I was sure was a pen moving rapidly over the paper. By these movements, and some subdued respiratory sounds that reached my ear, I became perfectly satisfied that Mr. DAVIS was seated by his table, and engaged in writing, although the darkness of the room was blackness itself. He continued to write for what seemed to be an hour."

The result of that night's somnambulic exercise with the pen, without artificial light of any kind, was the following curious record of a vision. It is in the main a description of the ante-plant-and-animal history of this our globe. The doctrine is somewhat Neptunian, and is true to the developments of modern science. The prejudiced reader might bring the charge of neonomianism, but the Thinker will eventually render a just and limpid verdict. He will not suspect that these crude lines are presented by the author as "poetry," or even as beautiful in conception. On the contrary, the curious vision is here given as it was originally received and written, "with all its imperfections," for two reasons: first, because its origin is enveloped in the folds of night* and psychological mystery; and, secondly, because the thoughts and geological delineations are true, and forcibly illustrative of the subject before us. The lines were penned, as described, in 1847; and I hesitate not to say that certain peculiarities and characteristic expressions, which the attentive reader will observe, are additional illustrations of our oft-repeated philosophical proposition, that *inspiration, no matter whence derived, must and therefore does assume the exact shape and temper of the mind which receives and expresses it*:—

* It is a doctrine of the Harmonial Philosophy that all purely nocturnal developments are short-lived. See fourth volume of Great Harmonia.

MY spirit grew up and seemed to expand
Beyond books of men and creeds of the land.
When inwardly free, much wisdom was given,
To light the pathway which leads to heaven.
Unprejudiced, unfettered, fearless, and gay,
I yearned to live within the solar ray.
I tempted the Earth to reveal the cause
Of its birth, life, trials, history, and laws :
I plead to probe its dark, mysterious caves ;
To see the Ocean, and dance upon its waves !
I prayed to explore the labyrinths of Time —
To behold the deep, the vast, and sublime !
I asked to know how Earth began to be ;
To know why *this* is land and *that* is sea ;
To comprehend the MAKER through the made,
And listen ever to Nature's serenade.
With unwearied zeal thus my soul did burn
To go and do, to see and be, and learn ;
In faith without exertion I put no trust,
But wedded thought to action, as spirit must :
So, full-fledged and swift, like an angel's thought,
My soul went forth to find what it had sought.

Back o'er the track of Man I quickly flew
Beyond the light of Time, when Earth was new ;
(For, by close induction, the soul can read
From effect to cause — from flower to seed).
I saw the liquid Earth in fiercest fury run,
And gambol like a demon round the Sun :
Like an orb of misty fire, like some regal Star,
Onward rolling in his triumphal car —
Like a comet, burning its way through space,
So seemed the infant Earth ; and in its face
Reflected, I beheld the cometary Moon.

A wild, terrific grandeur spread around :
Seas of lava gurgled up from depths profound ;
Lightnings waltzed with Lightnings o'er the sea ;
Thunders vied with Thunders in frantic glee ;

Motion was married to Motion with one consent,
 And Atom wedded Atom with one intent;
 Motion and Atoms in nuptial pairs appeared,
 And Method was to Matter more endeared.
 Yet swiftly rolled the blazing orb along,
 Less eccentric daily—more sedate and strong.
 Its fierce, fiery face was cooled by the air;
 Passion had less reign—the scene grew more fair.
 Among the Stars 't was decided, by a vote,
 That young "Earth should wear a granite coat."
 But, heaving with hidden fires, and angry yet,
 He fretted and frowned like a demon's pet;
 Still his face seemed cold, and bare, and grand:
 But Water, quickly formed, covered all the land.
 A bath, so cold, soon chilled the fiery swain;
 And, quaking at the centre, he burst in twain!
 Earth's coat, though *granite*, was "tattered and torn;"
 And his face, though rough, was "shaven and shorn."
 But, like the wound which God the Devil gave,
 The opening closed, yet left an open grave:
 In plunged the waters from the vast profound,
 And here and there exposed a little ground.
 He bellowed, and quaked, and clanked his chain,
 And vomited forth both Mounts and Main!
 I saw hills on hills, "Alps on Alps arise;"
 And a marriage between all Seas and Skies.

The Sun, Moon, and Stars, shone brightly down
 On Atlanta's wave, on Euxine's frown.
 From Frozen Bay to Magellanic heights,
 From Niagara's hymn to Northern Lights,
 From Andes' giant shade to Hudson's wave,
 From Labrador to young Kentucky's cave,
 From sunny Amazon to Alpine snows,
 From the Red-Sea coast to where our Erie flows,
 From East to West, from North to South, I saw
 The bold steps of the same progressive Law!*

* Of these geographical facts the writer had at the time no definite knowledge from maps or books.

From Earth's earliest dawn to the blaze of Day,
 I traced Progression's footprints all the way.
 Through the Earth I looked, and read each page
 Progression had penned from age to age :
 I saw how Motion with Minerals came
 Enkindling together an electric flame
 In Ocean's depths, near deltas in the Sea ;
 I saw the germs of future plant and tree.
 Vitalized by the life of all earth and air,
 I saw those seedlets open, put forth, and bear ;
 Beneath the water first, then on the shore,
 Then climbing hills, and spreading more and more,
 Till ferns and pines, herbs and fruits and flowers,
 Bedecked the scene like Eden's fabled bowers.

Yet Nature had her *Mornings*, *Noons*, and *Nights* —
 Eras reaching to their sublimest heights,
 When the Sun of success in mid-heavens shone,
 And Creation's chant was at its highest tone.
 But to Progression Nature's ever true :
 So, with Time, *Night* crept up the avenue ;
 The Evening brought sleep, the Night brought death,
 And the whole was still as the stillest breath.
 Now fierce Storms set in ; contentious Thunders
 Went forth to battle ; the Earthquake sunders
 Continents ; Oceans, inly troubled, did swell,
 And falling Mountains tolled the signal-bell !
 No words can picture those terrific nights,
 When youthful Earth passed from depths to heights ;
 No conflagration, however deep or dire,
 Could symbol forth the blaze of inward fire !
 Peaceful Isles to flaming Mounts would turn ;
 Here a Vale would sink, there a Valley burn.
 The Alps, the Andes, the Appennines, and Seas,
 The inland Lakes, great Hills, and giant Trees,
 Like angry gods, did burn, and heave, and sigh,
 And belching Mountains sent their flames on high !
 If all the gods, that dwelt in Grecian skies,
 Had changed all good to evil, all truth to lies —

Had Saturn's scythe changed to fiery swords,
 Had Apollo's music sunk to angry words,
 Had Cupid's love been poisoned down to crime,
 Had Minerva filled with misery all the clime,
 Had Pandora's box been o'ercharged with evil,
 Had Jove become a Christian's Devil,
 Had loveless, dreaded, hateful, warful Mars
 Respired the terrors of all fallen stars,
 Had Prometheus kindled the fires of Wrath,
 Had Neptune scattered earthquakes o'er his path,
 Had Venus become Vesuvius' bride,
 And Juno, envious, sprang to Ætna's side,
 Had Pluto sundered his infernal gates,
 Had the Graces changed to iron Fates,
 Had Love all turned to hate, all peace to strife,
 All fortune to famine, all death to life,
 Had Pan exposed Charybdis to the world,
 Or 'gainst dark Scylla's side all Nature hurled —
 The scene would not have seemed more sublime
 Than did Earth's first steps along the track of Time !*

A carbonic air, encircling all the main,
 Shut out the spangled skies from peak to plain ;
 The world-wide storm swelled the Sea-lord's breast,
 And the thunderbolt-forger felt all the rest.
 Old Neptune's trident shook both land and sea,
 And Vulcan telegraphed Venus down to tea !
 "Descending Venus sought the dark abode,
 And soothed the labors of the grisly god.
 With radiant eye she viewed the boiling ore,
 Heard undismayed the breathing bellows roar ;
 Admired the sinewy arms and shoulders bare,
 And ponderous hammers lifted high in air ;
 With smiles celestial blessed the dazzling sight,
 And Beauty blazed amid Infernal Night !"

This storm of Earth-reform had spent its strength,
 And morning stars shone brightly out at length.

* It is positively true that, at the time of this writing, the author knew nothing of these mythological characters.

Anon, I saw the prophetic lights of coming Day!
 The Sun-King's car rolled up the rosy way.
 He smiled upon the scene! Oh, how sublime!
 For Night had wrought a change in Earth and ~~time~~ *line*.
 I saw new landscapes outstretched around;
 New lakes, new seas, new herbs, upon the ground.
 Each monumental cliff chronicled a change,
 And "Progression" was taught by every range!

I saw that "Progress" was *not* as a line;
 But waves *down* and *up* like the waves of Time.
First, the tide flows up — then it ebbs again;
 But, unlike Earth's tides, *not* back whence it came —
 But onward, Truth-like, knowing no retreat,
 Ever unfolding forms both small and great.
 Like ocean-waves, *ages* on *ages* flow,
 Bringing to light what was hid in depths below:
 Thus I saw new fish, new birds, new brutes appear,
 From founts of life which had changed with the year.
 I saw the plant, while 't was young and gay,
 Refine grosser matter from day to day;
 Performing its mission with grace and ease,
 And load with fragrance each passing breeze.
 I saw Creative Life a world of beauty *bring*,
 Contrasting meadow-maid with forest-king.
 Wisdom shed its broad effulgence round,
 Wedding Beauty to Light, and Music to Sound;
 Giving to Air a sweetness, to Land and Sea a *power*,
 A quality to every seed, to each a flower.

Then the *animal*: one little fly was made,
 From changing matter, and sought the shade;
 I saw it visit flowers, then the sweetest vine,
 Now the sturdy oak, now the waving pine.
 Then a bird from other climes passed by,
 For which I heard the saurian-lizard cry.
 Filled with thought, I read the pages o'er,
 And, as I woke, I heard the lion roar.

Thus Creation was progressive, and I did *scan*
 The various steps of passage up to MAN!

And in this manner was laid "the corner stone" of that magnificent organic temple whose heaven-aspiring dome is THE HUMAN MIND!

The object of this chapter, as I have several times explained, aside from the purpose of eliciting thought and reverence for Nature and God, is to prove that man's mind contains within itself all necessary scientific and intuitive evidences of its imperishability. Those who, looking philosophically from an exalted plane, are so happy as to discern this constitutional truth, have no need of going to the Scriptures, no need of going to the outside analogies, no need of external testimony from seers, nor prophets, nor spirit manifestations; because we have in ourselves, as I comprehend the soul, indubitable and incontestible demonstration, that not only the essence but the form in which we find the essence are as eternal as God.

I have followed and described the primal processes of Nature until she formed the first animal germs; and have shown that, through pulverized rocks, minerals, and vegetable matter, by the operation of two forces, called *positive* and *negative*, or *male* and *female*, we behold streaming a perfect prophecy of all ultimates. We have watched this system of the animal creation from the first germ up to man; and now we are prepared, I trust, to trace man up to spirit. In order to bring to your intellectual faculties proof that the soul is indestructible in essence and form, I must re-affirm our first proposition, viz.: that Nature elaborates the body, and works to the end of a perfect marriage between the cerebrum and cerebellum. Therefore, this beautiful earth is not "a vale of tears;" "a fleeting show for man's illusion given." The ultimate object of Nature is most beneficently, affectionately, and wisely, to bring forth that seedling called the human organization. The fundamental principles established in previous pages show that Nature works to some grand and magnificent

ultimation; that she has something more important to do playing with the dirt at our feet, or with the viscous mud beneath the ocean. Principles do not play idly, but are working tirelessly out the grandest Ideas. The proposition is, that the organization contains all forms and substances—is an ultimate of all organic systems—and that all forces and all essences terminate in man as a finality. The organization of the reptile, the bird, the marsupial, the mammal, and of all the inferior and intermediate types or races are brought up to, perfected, and individually lost in, this one grand type of the whole. It is the effort of the tree of righteousness—of the tree of Nature—to accomplish this one great result. Consequently, there is *nothing new or strange outside of man*; nothing but what is embosomed somewhere in the depths of his consciousness. And, from this, we maintain that man's internal affinities can not be overcome. There is nothing in the segment of iron, in any mineral compound, in any anatomical structure, in any physiological function, in any psychological process, in any spiritual sphere of being, which may not be found fundamentally, germinally, radically, or prophetically, in man, either in partial or full development. Let us consider this:

Man contains all minerals. Of this assertion, my first proof is, that he can consume some portion of every mineral. Of this, the whole medical world stands as a demonstration. The allopathic school of physicians prescribe minerals to fight down disease. Sickness is a great misfortune, but employ a mineral physician and you have a greater. Nevertheless, our proposition is demonstrated by the workings of allopathic medicines in the human body. Like sustains like, else tissues and membranes would in every case be destroyed by these harsh prescriptions. A living man can take the per-oxyde and super-carbonate of iron, or any other preparation of this mineral, because there is something of the same element in his constitution. Upon close analysis, iron will be found in every human structure. True, the organization may

of life and beauty—of all which tends toward the ideal, al, and sublime—yet it holds a representative iron mine as There is ultimated and perfected mineral ore in this won- structure. Calomel, gold, and silver, are perpetually rep- ted in parts of the system. Minerals can not cure disease; ometimes they cover symptoms so that the patient becomes nsible!

Again: Every time you eat you prove to some extent, that man's body is composed of all vegetation. Of course we use but few of the seven or eight millions of different types in the vegetable kingdom; but you will perceive that a few facts in this direction are sufficient to demonstrate the whole chapter of affinities between man and the kingdoms on which he stands. If a person can eat a piece of turnip or potatoe, and assimilate it, the fact is established that there is something within which calls for the substance and welcomes the assimilation. It is not because the organization has *the power* to compel a foreign substance to assimilate; but absorption takes place on the ground of chemical affinity, corresponding to the social law by which two persons of congenial sympathies meet, shake hands, and form an acquaintance.

This process of digestion proves also that we are physically composed of properties in the animal world. We take the muscles of the ox, the lamb, the bird, the horse, the seal, and the fish, proving that there is that in the human body and soul which calls for and welcomes all these animal combinations. If man were a vegetable only, he would then welcome only vegetables, fruits, and grains. If he were a mineral, he would feed on minerals. But being compound and concrete — mineral, vegetable, and animal — he draws his food *ad libitum* from all Nature. All the ancient species and tribes of animals in the sea and dry land, and all primeval vegetation, and the entire mineral world, labored by many ages to bring out the human organization. Perfected in the spinal column of

man are all known systems of spines. In his muscles you will find a better elaboration and representation of muscle than in any other animal. You will find in his lungs, in his stomach, in his head, in every visceral and cerebral organ which you may examine, a better representation of a grand scheme of formation than exists in all other animals combined. It is true that a dog may have greater power of smelling than man ; a bird may fly higher ; a fish may swim longer, and dive deeper ; but nothing can equal what man can achieve, except fragmentarily and in detachments. Animals may outdo man in particular directions ; but one man, in the ultimates of his science and action, can accomplish more and grander results than the combined millions of the brute world. There is the oak tree, working and building up for itself tons of timber. It elaborates and constructs, through summers and winters, through evening zephyrs and midnight tempests, great and little branches, multiform geometrical projections, multitudinous angles, an indescribable variety of leaves — and for what ? To bring forth fruit upon the remote extremities. Acorns come, as the ample result of all the preceding labors and multiform structures.

Nature, operating on the comprehensive system of ends and uses, begins far down in the bottoms of the oceans, where she silently plants her medusian and spermatic germs. Then she noiselessly works and walks out from the ocean to the dry land, and spreads out her terre-aqueous vegetation over the sun-lit continents. By means of these land-pumps and magnets, she draws up her elements and mineral atoms, and distributes them generously through her vegetation ; and then gradually, as I have illustrated, she forms spermatozoa, and brings her animals into being — and for what ? That she may perfect upon the extremities of the Tree of Life, as a crowning glory, THE HUMAN ORGANIZATION, with its two brains perfectly wedded by the conjugal principle.

Our second proposition, therefore, is, that the corporeal organization in its turn gathers the inponderables and manufactures an

ishable body for the spirit. Nature, by means of her innumerable agents, first elaborates the body, which, being filled with exquisite number and variety of divine forces, continues the soul and elaborates the soul. The physical organization contains substances, forms, and dynamics of matter; so does the soul (is, the body of the spirit), contain all essences, laws, and of mind. The body contains all the primates, and the soul the ultimates of matter. Together, therefore, they are a representation of positive and negative hemispheres, or of both sides of Universal Nature. Soul represents the spiritual, and body the material department, of the organized and symmetrical universe. Man, then, taken comprehensively and altogether — body and soul — is a child of Father-God and Mother-Nature. These are at once our most intimate and remote parents. Our earthly parents are but mediums for the manifestations of the eternal Progenitors, our heavenly Father and Mother. Matter owns the body, and will claim it. The earth will again take the dust of her corporeal child into her life-laden bosom. She will yield up and distribute the body's minerals once more to the mineral world; the vegetation thereof to the vegetable world; and the unused animal parts she will return to the animal world. In short, all in man's body at death, that is not human, will go out into the universal ocean of life, and again mingle with oxygen, hydrogen, nitrogen, carbon, azote, ammonia, electricity, magnetism, and yet other imponderable essences, which play and work so beautifully and incessantly in this immeasurable empire of matter and mind. But the other department, the human or spiritual organization, with its interior essence, will be claimed by, and attracted to, the spiritual sphere of existence, where, by the unchangeable laws of Father and Mother God, it is appointed an abode in the "house not made with hands."

Nature and God are one. By Nature is not meant matter, but the feminine side of God; and the term God is not used to signify

a person, but the positive side of Nature. The positive is intuitively termed "He," while "She" is as naturally applied to that soever yields love and beauty. Matter, properly and philosophically speaking, is the chariot or fountain by means of which Nature and God move and flow into organizations. Between them there is no antagonism. In destructibility and constructibility, in decomposing and recombining, they work as One. They are always and everywhere united. That conjugal principle which constitutes them universally and eternally ONE, is the same that brings man and woman together in terrestrial cities and hamlets. That subtle attraction and fitness which causes the atmosphere every instant of time to become matrimonially allied to the lungs, is but another illustration of the sovereign law which, without beginning, married God to Nature. Through innumerable agents has this central Law ascended to the development of immortal human spirits. Man exists for no little purpose! We can not tell how much of man belongs to the world beneath, unless we study deeply; neither can we know how much of the future is prophesied by his existence, unless we listen to the breathings of the Infinite!

Again I repeat, as the physical body contains all sublimated substances, so the soul contains all purified essences; as the body contains all perfected and concentrated forms, so the soul contains all refined and imperishable forces. In the human body we find the focal concentration of all visible matter, and in the soul we find the crystalization of all spiritual elements. What relation this opulent "soul" sustains and maintains to the "spirit," will appear as we proceed with this important theme. The soul is not a vessel like a tumbler, into which fluids may be poured, but it is the super-corporeal organism, out of which inwrought essences and integral forces may bloom into beautiful uses the most admirable and harmonious. No man or woman, therefore, should consider his or her soul a superficial and temporary phenomenon, but the recipient of an inexhaustible fountain, springing up into

ating life; the outer garment, and permanent *form* surrounding the eternal spirit.

The body and soul, *as one*, constitute a complete microcosm, the inner indivisible SPIRIT contain all ideas and principles. A child witnessing the rearing of a building, takes pleasure and an interest in the structure. Perhaps, being a Baconian inquirer, you say that the young mind should *learn* to build. Nay, it would be an attempt to *acquire* the principles of architecture. The mind, the spirit, can acquire "facts" only. The Harmonial idea of education is to interrogate the young spirit, the thinking mind, and elicit therefrom the principles inherent, but slumbering. He who from sheer necessity built *the first hut* was compelled to call upon the genius within the spirit's fountain. The savage in the wilderness, like the scientific scholar of civilization, must first question the principles of architecture which live within the mind.

Again: the child hears the sounds of arbitrary words, and by imitation *learns* to pronounce them. But "words" correspond to "facts," and merely refer the true Thinker to the inherent principle of vocal commerce. The mind can become a recipient of words only, not of language. Whence came the first conception of language? At once the true reasoner replies: It flowed from the spirit's fountain. Man early found an irresistible necessity urging to vocal and gestural utterance. He found the key of sound in due time, which led to the invention of words. Language began in the spirit fountain, and thence incarnated itself first in hieroglyphs, next in pictures, lastly in sounds which are economical and easily used, for they suggest signs or letters which we carry in our pockets, send across the globe, or in books take to our homes and schools. Sounds, letters, pictures, and symbols, are external, and were originally designed to communicate the mind's true meaning. But orthography and etymology seem now to be often diverted from their primary uses, and made to cover thoughts, instead of expressing them. It is proper to become acquainted with the

sounds, symbols, and facts of language; yet the spirit is the fountain of that principle which gives the sound and the symbol their existence. Much experience in the superior condition satisfies my mind that the principles of grammar are also inherent, and may be evolved by education.

Again: there is commerce between friends and families, between the buyer and seller, between the producer and consumer, and between the different and separated nations; all of which springs out of the spirit. Some minds say that commerce is the result of perpetual physical necessity. But no man knows anything of a purely physical necessity. It is the soul that begets and realizes the outward necessity, and it is the soul that brings into existence the benefits of architecture, language, and commerce. There is, for example, commerce between the stomach and liver, between the head and feet, between the right hand and the left, between the right arm and the left side of the cerebellum, and *vice versa*; all which goes to establish the Harmonial doctrine, that there is a principle of commercial equity and free trade presiding within man's spiritual organization. The inward principle goes out and incarnates itself in the physical structure of ships and all other commercial and mercantile conveniences. Yea, thoughtful reader, the principle comes from the inward fountain. And I tell you truly, that there is more moral beauty and grandeur in your spirit than is taught from pulpits or dreamed of in legislative halls. Strange that men should bend in servile homage to priests, and bibles, and ancient proverbs and parables, while *so much* can be found which is purer, grander, wiser, and more sublime, within the very fountain whence the elder bibles and sermons were originally drawn — the inward source to which commerce, language, architecture, and all ethical principles, owe their existence!

Again: here is Philosophy, by which word is meant the mind's *Love of Wisdom*. Was this taught by Greece or Rome? or did the ancients absorb it from Syria and Egypt? The thinking

men are much benefitted by studying the philosophies of the ages, but the principles of Wisdom, and of that love which only knowledge and thought reaches the golden ore, live eternally and co-exist in the spirit. I well know that certain egotisms and egotisms of philosophy were born in Egypt, cradled in ancient Greece, and put to sleep in the sensual lap of Rome; but they awoke once more, and bloomed out in Europe, and are even now flowing through thousands of thinking minds. But must individual man listen to the egotisms of the ages and sages in order to *love* Wisdom? God forbid! He has it in him by nature! Both the source and gratification are there implanted. The power to put a question presupposes the power no less to answer it. Man loves to know. He drinks deep and quenches the very thirst which was started by the demands of his own spirit.

Again: men go out of themselves to find religion! But they find only the symbols, the forms, the rituals, and ceremonies; the playthings and expressional processes of the inherent principle. Formal manifestations and festival days, to a certain extent, are inevitable, and should be intelligently encouraged. Hence, I should favor the employment of music which excites and teaches *ideality*. Certain qualities of music populate the whole mind with beautiful and holy prayers. Also, as another religious ceremony, I would favor that kind of prayer which, instead of speaking high phrases in the ear of heaven, brings the lone widow a barrel of flour. The best prayers are those which tend to the overcoming of evil with good. Such ceremonies in religion are suggestive and salutary. They are, as it were, seeds and harrows and hoes round about the roots of the soul which help the spirit to fruitfulness and the attainment of private happiness. But if religion can only be attained by going outside of ourselves, or to priests and rituals and sacred books, how desolate would be his condition who should find himself cast away on an

uninhabited island amid a trackless waste of waters. According to the present false theology, he would indeed be "without faith and hope in the world." But, according to this interior philosophy, he would at once begin to grow from the ingeminal source of all principles. The omnipresent intelligence of God, in the immutable principles of mind and matter, would, in due season, inform his spirit, and his religion would be pure. He would worship the sun and obey the earth in its revolutions; and seed-time and harvest, cold and heat, summer and winter, would be alike welcome and beautiful. What wonder that there are persons in Persia, and throughout Hindostan, who worship the sun, stars, and other natural and beneficent objects! Such bodies suggest animation and perfectability; and the invincible and divine are exhibited by their incessant operations. The human intellect is the recipient of theoretical religion, but the source whence all pure spirituality springs is the spirit itself.

Again: you wander from yourself to obtain the expressions of music. Why is it? The true Thinker replies: because there is *something* in you which demands and welcomes it. But suppose you do not demand and welcome music. What then? Does it follow that you have not, by spiritual inheritance, the essence or principle of music? The organ may have been perverted, or stultified by some maternal peculiarity, before you were born. It matters not what ante-natal causes or circumstances conspired to prevent the development of musical taste; for this is true, that, beneath all the misplacements and malformations of either body or soul, there *lies hidden the attribute of music*, which will one day well up and welcome those mystic, dreamful, æolian sounds, which awaken the angels in heaven to happiness. A thousand times let me affirm the all-glorious truth of the Harmonial Philosophy, that *the impersonal spirit is the treasury of all principles!* Little need have we to seek the golden mines of California, when, by going deeper under the soil of the spiritual consti-

we may obtain the opulence of the whole kingdom of Haste, therefore, to the innermost shrine, shut the door, will find more of divine truth and beauty than inspired have ever breathed or eloquent song portrayed.

Perceive in mind our two important propositions: first, that the whole effort of Nature* is to make and perfect the body and for man; and, second, that the effort of the whole body is to individualize and permanently to clothe the SPIRIT. You perceive, then, that the body and soul constitute a factory by which stock materials are used up day by day. The exhaustion and hunger which you experience after much labor, are from the soul, which, being of the finer substances, realizes the fatigue and sustains the expenditure. But eating and resting are no more the *summum bonum* of life than the gratification of some desire is the object and end of that desire. No sooner is one want supplied than the gratification experienced therefrom suggests another want: so that you have wants over wants, uses over uses, plans over plans, motives over motives; and not less is it true that circumfolded by complexity of organization is the central intuitive essence, which is the immortal spirit. Call not this organized covering of the spirit unclean, although it did begin under the ocean in medusian germs. Call not the "feet" unworthy, for they support the entire structure. The spiritual principle, which the outer bodily temple doth but conceal and guard, is pure as the breath of the God-Father distilling the fragrance of wisdom on the heart of the divine Mother, which responds lovingly to its equal and perfect companion. Father-and-Mother-God, operating affectionately and conjugally in the vast univerecœlum, work through different forms and organizations, in order that MAN may exist spiritually and eternally.

As the physical body is the fruit of vitalized matter, so is the spiritual body the fruit of *its vitalized exterior*. This spiritual

* By Nature is here meant the Universe of Father and Mother.

embodiment evolves and perfects the spirit, *not in* merely in its form and organization. Let me repeat this: the body does not make and concentrate the essence of which spirit is composed, but the physical organism gives perfect form to the 'soul, or spiritual body, which encases the immortal. Such is the sovereign use and object of the bodily body. The principle use of the lungs physical, for example, is to make spiritual lungs in the body of the spirit. The crown labor of the physical eyes is to make a pair of spiritual eyes within them. The grand use of the bodily ears is to mould and make spiritual ears; and the end of the perfected and conjoined corporeal brain is to make a corresponding spiritual brain for eternal thinking and acting. So of all parts of the anatomical and physiological systems. Bodily bone goes to make imperishable bone: nerve to make the eternal nerve; muscle to make the imperishable muscle; ligaments to make the perfect ligaments; joint to make the harmonious joint; so organ makes organ throughout. Whatever you possess by strict ordination of Nature, in the physical system, is brought out into the spiritual organization. Thus the corporeal body is the mould of the spiritual organs. You behold a flower opening its petals above the earth. Investigate deeper, and you will discover that this flower is made from the earth which surrounds it—the force within its germ giving direction only to its form and ultimations. Look at it, and it will presently delight your sight. Smell of it, and the fragrance of its spirit will greet your sense. Do you say that Nature creates *the spirit* which sends these odors to your own? Nay, Nature works* organically until she makes and perfects the "form"—that is, the flower—by means of which reciprocally she moulds and shapes the spiritual aromal essence within the flower-form, and this essence is what you term "fragrance." So with the covering body and the living soul. The soul-structure

* Nature and God have seven modes. See Harmonia, Vol. II.

covers the SPIRIT is the master-piece of the physical organization, even as the palpable and weighable body is the master-piece of all organic matter.

It was affirmed that man possesses constitutional causes and laws which demonstrate his personal immortality. These subjective demonstrations make it unnecessary and unwise to go out himself on every occasion to find adequate sensuous evidence.

What are the constitutional evidences? You remember our parallel proposition that Nature's vitalic forces make the body, that the body moulds, makes, and perfects the animating soul.

The fearful question is, "What are the positive evidences that this soul, thus gloriously elaborated, will not dissolve and disappear like the evanescent life of vegetation, like the unfinished mentality of the animal, like the breath and life of all other things?" My first evidence is, that Nature begins her triumphal march and ends her anatomical and physiological work with the perfection of the Spiritual structure. If it were possible for an organization to be better or higher than the human, then indeed would man's interior structure be temporary and evanescent, and it would as a consequence pass away like walking animals or standing forests. We know that man's physical body and soul-organization is the highest and last. You ask, "How do we know this?" Because, first, it contains the forms and forces of all others; secondly, because of this fact: there can not be an absolute alteration and improvement. We know, I again affirm, that man's entire constitution is the *ultimation* of all organic nature; because, as I have shown, it contains all forms, all forces, all essences, and all principles. "How have I shown this?" I have exhibited and traced our affinities for everything in the open world about us—for architecture, commerce, science, philosophy, religion, music, art, &c. We yearn as individuals and as races for *opportunities* to gratify and incarnate these inwrought affinities. We inwardly wish and aspire to have all our latent wealth exhumed and exer-

cised. O, that our paramount business were to gratify our principal loves! Men do not incarnate and exercise all the principles of their interior natures, because the opportunity has not appropriately come to them. But what has been embodied in the yet unsatisfied aspirations of humanity, is proof ample that the spirit contains all essential principles. When you have, through countless cycles of growth, arrived at *the acme of all formation*, do you not intellectually and logically see that it is impossible to be superseded by any other and superior organization? For illustration: the oak-tree energizes and elaborates form after form until an acorn is produced. But the oak does not, because *it can not*, go any further in the process of formation. Therefore, we behold that the acorn carries on the work by generative multiplication for indefinite ages. In like manner, when Nature has ultimated a human being on the summit of the tree of life, her plans have culminated and ceased in that direction. After this grand climacteric acme is reached, she goes forward with the perfecting of the type by means of propagation. No longer does she come up through vegetables and minerals, repeating the early processes of matriculation; but, having perfected and energized all her seedlings, she moves progressively forward through the natural laws of generation.

You will find the scientific secret of immortality concealed behind the underworking laws of Nature. These laws incessantly incarnate themselves in positive and negative expressions or forms. Through all the animal kingdom the spine, which is a wonderful system of spermatie centres, works up until it unfolds the negative hemisphere of the human soul; that is, *THE CEREBELLUM*. All the signs of intelligence and of infallible instinct in the ante-human world are folded up and interlaced in this department of the physical brain. Therefore, the cerebellum represents the whole animal world so far as its voluntative intellect, its reasoning faculties, instincts, attractions, and repulsions, can be embodied in our struc-

Look at the cerebral conformation, and you will detect the positive hemisphere of the human soul; that is, THE CEREBRUM. Nature, by elaborating these hemispheres, forms a perfect pyramid; and when the apex has been reached and polished, her power to produce another and better organization is exhausted. The middle structure is that which possesses the wisdom-principles, virtues, and the attribute of durability. If man had only the positive and negative brains, and not the middle portion, he would be like the horse, dog, bird, &c., having no personal immortality.

The brain of the horse has the cerebellum department of affection and disaffection, of love and aversion. It has also the positive brain partially developed in front, which gives it the power of hearing, seeing, analyzing, and reasoning, but invariably with the limitations of the bodily senses. The cerebrum is faintly seen in the dog, ox, elephant, dromedary, and in all other semi-domestic and modern animals. But the possession of these double brains is no evidence of personal immortality. Intellect is no positive evidence, neither is the power to love an unfailing indication; but the beautiful *child* of these wedded brains is a scientific demonstration. This mental child completes and indissolubly binds the golden tie between the two hemispheres of the cranial organism; that is, converts the two interior brains, the mind, into a perfect unit, which nothing can diminish or change.

Suppose, to illustrate the force of this material evidence, you build or observe an arch. One of the perpendicular walls will represent the positive, the other the negative, principle. Now here are two equal walls, but there is nothing as yet to bind and hold the opposing but friendly sides together as one structure. This condition will represent, scientifically, the situation and destiny of the animal mind. But into man's mental arch Nature puts a keystone. And this glorious arch, with its keystone of impersonal principles, *will stand for ever!* The reason why a structure thus beginning can not end is, that the elements compo-

sing it are not the elements of decomposition. The Spiritual department is *the keystone of the immortal arch*. The child of conjugated brains—Love and Intellect—is WISDOM. Wisdom is that which elevates man's love and intellect above the passions and psycho-logic of the animal creation. In this department we find the impersonal principles; all that is beautiful and true. Wisdom is the immaculate offspring which maketh man to comprehend and love the IDEA of eternal personal happiness. A truly harmonious and wise man loves wife, offspring, and humanity, chiefly through the dome of the mental structure, for this department is destined in all men to control both passion and intellect. Intellect, unaided and alone, carries the individual into skepticism and pantheism. And the affections, alone and unassisted, lead men into fanaticism and idolatry. Love holds the power to un-love; just as the intellect has the power to un-think. Hence the Child of both brains must be well born and developed, in order to bring love and intellect into harmony, and thus cement and perfect their marriage eternal.

The germ of the immortal nature is spiritual, and is detached from the deific ocean of spirit when the human fœtus is within twelve weeks of birth. Every stage below or prior to that crisis represents the great animal department. There are in the animal brain the elements of war, murder, theft, and cruelties innumerable; not essentially so, but because that brain is not inspired and regulated by a spiritual presence. Like steam within the engine before the engineer comes to direct its operations, or like the lightning before the spirit of science chained it, so are all the beautiful and inherently perfect elements of the universe before Wisdom comes to give them a harmonious mould and manifestation. From causes and reasons already defined it follows logically that the horse, dog, cat, bird, elephant, dromedary, &c., are not individually immortal. Neither knows the quadruped brain of some in the human form anything about immortality. Some cat and

Deep for ever ! The human-shaped brute performs his functions. When he sees a form of life that will appease his appetite, he kills and devours it, and, like any other animal, is content. His is a brain that thinks not at all of another world. Not having the infinite desire, it follows that such a brain loses nothing by ultimate extinction.

But, scientifically speaking, there is no human personality destitute of the rudiments of immortality. I mean by this, all those who are truly born on the human side, above the quadruped brain. Crush such a nature, put it millions of leagues below the lowest cells of Pluto's deep dominions, and it will notwithstanding have a perfect resurrection ! A certain small percentage of the primeval races had personal immortality. The Thugs of Africa and New Holland, and a certain proportion of the Sandwich-islanders (whom our religionists are trying to convert to modern mythologies), have not felt the first conception of another state. Within many such brains I perceive the hidden golden germ lying in the soul, wholly untouched, and without aspiration. Of course, such may have an inheritance above the quadruped sphere.

Not long since I examined a person who had no conception of immortality ; but when crushed, or disappointed, he prayed with extreme fervor. He is a natural wild man, yet he looks to the sun and reveres it. He is passionate and cruel and revengeful, yet he worships an idol. Well, that worship is sufficient to demonstrate that he has a little particle of the eternal spirit. And at or before death that particle may burst into individuality, and buoy him upon the ocean of the Future. Plato's exalted conception of the soul of the world, the *anima mundi*, is accordant with "the living fire" of the Magians of Persia. The potential and intelligent cause of the organization of all material bodies is hidden in that all-inspiring and all-animating generative vital life of the universal Father and Mother. You ask, "Which is first, the body or the soul?" I reply that the organization of what I term

"soul" is an effect of the physical body. Then the question comes—"How can the body, being a combination of constituents inferior to the soul's essences, be elaborated in advance of the soul?" Methinks I have sufficiently answered this interrogatory. Father and Mother God, constituting one affectionate and intelligent SPIRIT, are diffused through "the watery worlds, fill the air, glow in the ponderous earth, and burn in every star;" and by means of the seven modes of manifestation,* steadily impregnate every molecule of matter with the procreative force which constrains all material bodies and substances to assume progressive organization. Thus man's body, through the medium of innumerable spermatozoa and molecular changes, was rolled out of the ante-human ovum which, just before the appearance of the human type, was impregnated with a super-animal principle within the matrix of the matured females of the approximate type. The physiologist knows that the human fœtus is nothing more at first than molecular gelatin holding the reproductive principle by which the plastic material will be surely moulded and appropriately incarnated. The universal, divine, procreative force first organizes the body by means of the governing or fashioning principle within the maternal nature; and then the body's grand *use* begins by means of eating, drinking, working, resting, &c., in gathering nervous forces and vital currents (in short, *the life-principles* of every substance), and moulding them into its own image and likeness. The ultimate result of all this is the "soul," philosophically speaking; which is an organized silver lining to the outer form; and which at death serves as a beautiful body for the clothing of the golden spirit, which is still more interior, and incapable of organization.

Now, as before affirmed, the human soul can not be perfectly organized without the two physical brains; and the *impersonal spirit of the Infinite* can not be detached and embodied unless

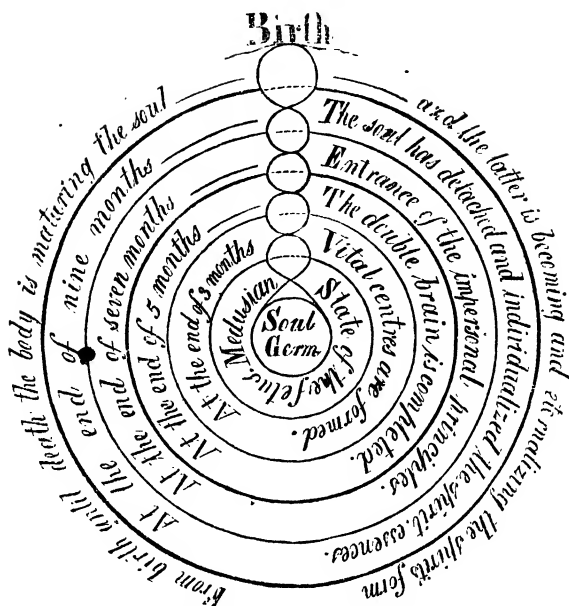
* See second volume of Great Harmonia.

the soul pre-exists, and serves both as a magnet and a matrix : hence it follows that there must be and is a period in the foetal formation and development when the golden spirit enters upon its personal individual existence. We will not particularize at this juncture, lest the reader should weary of what is commercially considered wholly chimerical; but a brief generalization may serve to fix the Thinker upon the track of eternal Science. The first twelve weeks of foetal growth are devoted exclusively to nervo-vital formations. During the succeeding two months the dual-brain organism is in process of elaboration; and the following eight weeks sufficiently organize and mature the "soul" (intermediate) to enable it to receive its life-essence—that is, the golden impersonal spirit; so that, at or very near the close of the seventh month of foetal configuration, the immortal part lifts the unborn infant's mentality far above the animal kingdom. But the permanent individuality of a mentally-malformed child is not so surely determined. The diagram on the following page may aid the Thinker to form and systematize his thoughts upon this subject.

What is "the law" of human birth? This law hath three stages of labor, viz.:—

First: The positive germ is deposited. This germ is a concentration in a positive or masculine form of all spiritual essences as they exist in external Nature below man.

Second: The negative spiritual forces on the feminine side, co-extensive and comprehensive with the positive forces, *react*, so to say, with a momentum equal to the *action* of the positive forces; and in their effort to meet the positive at every point, the circle is at last completed in the formation of the spiritual body. In the course of this effort, the physical body is precipitated. The presence of this completed physical body indicates that the circle of spiritual forces is complete, or that the positive and negative forces are married in one individual soul. At this point the natural birth takes places.



THE SYSTEM OF FOETAL DEVELOPMENT.

Third: From this dual vitalic oneness comes the deposition and unfoldment of the spirit-germ. That is, the positive side of the spiritual organization, with its physical investiture, acts on the negative side of the spiritual organization, with its physical investiture; thus depositing and unfolding the spirit-germ in the soul-substance, and the negative side, *reacting*, unfolds the organized individual spirit, which is indestructible not only in essence but in form.

In the justly-formed human foetus I find the individuality fixed, in general, a few weeks prior to birth. This point, requiring as it does careful and delicate discrimination, is a difficult one to settle in the public mind, which is seldom philosophical. But, as there is a point where minerals cease to be minerals and become vegetable, and another crisis where the vegetable merges into and

comes animal, so is there a critical juncture in the foetal development of the human brain when the receptacle is capable of attracting and detaching a proper quantity of the omnipresent principles of Father and Mother God, and of concentrating it in the germ-state, to unfold the immortal personality.

Of the ante-human races there were some four hundred millions. Out of that number there was but a small percentage of materials fitted for mankind. Some three hundred and ninety-five millions ascended to the outmost step of the human threshold; while one half a million of that vast number were called once more to pass through the ante-human stages of progressive development. Some semi-human tribes approached by slow steps to the balancing point—the pivot on which organic progress turns—representing the superior animal and equally the human. Such tribes may be supposed to have produced half of their number on the purely ante-human side. But none of such possessed the keystone to the graceful arch of eternal life. The peculiar structure of head to which I now allude, is the first to produce a child—that is, “the religious department”—the attributes of which are Hope, Conscientiousness, Ideality, Benevolence, Reverence, Sublimity, and Firmness.* These attributes are angel-principles. The great kingdom is of such, and the great king is Spirituality.

It is impossible for some minds to believe in spirituality. Such go to churches and return to their homes like automatons. They think that to attend public worship is best, intellectually considered, for themselves and children. But a conception of ultimate use and purpose, a more *spiritual* idea of existence, would cause them to solicit their children's society at home; when they would devote an hour to the conversation of ideas, teaching the tender brains easily to think, and to discover their own mental treasures. Yea, teach the top of the head to unfold its kingly attributes, by which

* Perhaps the reader would prefer the classification presented in the first chapter of this volume. See the illustrative head.

the thoughts and impulses are unerringly governed. Let spiritual child grow up and gather strength, and it will become the archangel of both Love and Intellect.

At this stage of our argument and elucidation, I venture to affirm as established our second scientific evidence; namely, that "*Mind is the final end of organization, and the perfect fruit of tree of all Life.*" I have shown that the matrimonial law which makes a right eye and a left eye, a back brain and front brain, sides to the lungs, two lobes to the liver, two limbs, two arms, two hands, two of everything throughout, is the silently-operative sovereign Law which ultimates, culminates, and fruits-out, in the human soul. The principle of organization is exhausted with the soul's formation. But the inherent principles of mind are to be varied and endlessly perfected *in operation* by the immutable laws of Association, Progression, and Development.

Some philosophic minds may raise this objection: "If the soul has a beginning, will it not also have an end?" Baconian philosophy asserts that there can never be one end without two. But no truly inductive reasoner will ever stumble with this conclusion. Minds of no little intelligence have been, and are, still groping after a "pre-existence" of the personality of the soul, in order to fix philosophically the belief that it will never cease to exist. They claim, also, an eternal priority of individual experience. But such minds can not grant *sufficient* use and importance to this great system of means and kingdoms which herald the approach of man. The interior deductive Philosophy teaches that the spirit, as an entity, begins to exist here; that the whole use of organic nature, through her vital forces, is to manufacture and shape the spirit's body, by means of the physical organization and that the spirit's individuality or soul-covering need not cease to exist, is evidenced from this: the elements, forces, and principles, of which the soul or the spiritual body is composed, are indestructible. The horse, the ox, etc., are not immortal, because they

Have not the Wisdom department. It is the archlike *form* of the human head that imparts the eternal fixedness to its individualism. Not alone that the *essence* is immortal, not alone that the inherent principles are divine and immutable; but the whole human (including the brain) form *is the ultimate of all formation*, the spiritual faculties constituting the permanent key-stone to the eternal arch. Build the two sides of an arch of unimprovable materials, which *can not decompose*, then put in an indestructible key-stone, and, architecturally, your fabric would be eternal in its duration. Thus, that which had a beginning in form need not necessarily come to an end. You perceive that it is the *form* of man's mental structure which renders it scientifically steadfast and eternal. Build a column, spire, house, or any other inferior structure, and in proper time it will decompose, because not only is the form imperfect, but the materials of which it is composed are susceptible to change. The horse and the ox will likewise decompose, because they, too, are inferior structures. But the complete arch is the most perfect of all structures in Nature. Man's interior cerebral organism is a perfect arch, and being compounded of principles which can not decompose or change, the scientific *structure* makes it for ever indestructible. Perhaps the following lines will help my definitions :—*

The soul is a fount — sensation a stream,
Where glide the nymphs of passion and dream;
On whose bosom rides the element of strife,
Of like and dislike — of death and of life.
This stream is material, yet senses the fair,
And links spirit with body, with earth, and with air.
To the remotest recess commissioned it goes,
And kindles affection wherever it flows.
This life, through matter, from nature did mount,
And form in man a spiritual fount —

* These lines were written at the same time and in the same manner as those inserted on page 366-370.

'*Tis Mind!* — of pure essence composed,
 By the body 't is formed, and by it enclosed.
 As by numberless streams the ocean is made,
 Which smilingly hasten to tender their aid —
 So *Spirit* is formed by that Eternal Mind.
 Which, diffused through Nature, begets its kind.

The body 's a world by Nature defined,
 With form, use, and beauty, wisely combined.
 The body 's a garden where the spirit can bloom,
 'T is a bud in the morn — a flower at noon.
 The body is a cradle where the spirit did sleep,
 While yet it was an infant, and only could creep.

The body 's a cottage where the spirit can find
 Rest for a moment — 't is a home for the mind.
 Nay! 't is a palace, and the spirit 's a king,
 Who sees, and hears, and governs each thing.
 The body 's a temple where the spirit can learn
 How the torch of Wisdom for ever shall burn.
 The body 's an altar where the mind can aspire
 To the glory of Truth which angels admire.
 The body 's adapted to the soil where it grew,
 Capable of changing into forms ever new;
 'T is simple, complete, with a use designed
 To receive the essence and form the mind.

This ponderous world, with its heavens afar, is not all a delusive dream; its grand uses are not a fleeting vision; nor is it the result of a "fortuitous concourse of atoms." There is not a single molecule in the stupendous combination, but circumfolds design within design, tendency within tendency, end within end; and all particles are as *one*, each stepping over, through, and with the other, in order to bring out, first the human physical constitution, freighted with its sublime possibilities.

We come now to our third and last scientific evidence of personal immortality, namely, that *Internal attractions are paramount to all extrinsic affinities.* The foundation of this argument is, that

The human soul is the focalized, concentrated extract or epitome of all the forces and vitalic laws which fill, inspire, and actuate the immeasurable empire of Nature and God. If it were otherwise, we should discover outside of the soul a single force, essence, property, or quality, not to be found in man, we would in that moment also discover a fatal defect in the foundation of our whole superstructural evidence, that man's interior personality will survive and outlive unchanged the perpetual destruction and construction of physical forms. If man is not the summit of a proper proportion of all known and unknown forces, if he is not a concentrated and inter-affinitized combination of all that exists essentially *outside* of his soul and spirit, then the time will certainly come when an attraction, somewhere beyond his own inter-dependent centre, will dominate and separate those elements which constitute his present individuality. But methinks it has been definitely shown that man's soul is a repository ; and that when man *knows himself*, he has found a treasure opulent with all things ultimated.

Firmly standing on this incontestible ground, I affirm, that the soul of man (including the spirit) possesses internal and self-tending affinities *stronger* and more positive than any that are external ; in a word, that there is *no attraction* outside of man, superior in strength to that which pervades and prevails within. Methinks the reader will discover, by a careful analization of the constituents of his own soul, my affirmations to be self-evident and entirely transcending to the drudgery or necessity of inductive demonstration. You know that there are certain propositions in mathematics, which, when stated, are received as true, because absolutely self-evident. It is enough to *state* that twice two make four, and that the whole of a thing is equal to all its parts. These statements are in themselves incontrovertible demonstrations. In like manner, my assertion that the inter-affinitized relations subsisting between the several essences and faculties of the human soul are stronger than the attraction to any essence or faculty outside of it,

is perfectly self-evident. Let us reflect a moment and detect this point. I affirm that man feels and thinks only through *centre of his own consciousness*. Not being an animal, attractions never begin at the surface of his senses, but all commence and terminate with the inner being. This inner principle of self-attraction is sometimes called "self-love." the chemical cohesion of principle to principle; the mysterious relation which subsists between affection and its interior processes.

The eternal spirit of *self-preservation* throbs mightily and supremely at the very heart of all individual aspiration. The private soldier, for example, is ambitious of promotion. He is fired with the zeal of pride to become an officer. Perhaps the position and honors of lieutenant-colonel are powerfully attractive to his miseducated mind. But does he therefore wish to sink his *individuality* for ever within that of another who fills the desirable station? Or the lord-lieutenant seeks by every laudable device or sophistry to become a captain, governor, or perhaps commander-in-chief of all the embattled powers; but you will observe that such ambitions and seekings do not, psychologically imply anything more than the safe promotion of the "I" — the self-consciousness — to higher stations, honors, and emoluments. Transpositions, promotions, and transformations, therefore, are wholly external to the unchanging SELF which is the seat and sceptre. Man's spirit-self is the magnetic centre. Some minds are wild in their unrestrained adoration of beauty. They yearn with all their heart, mind, and strength to possess beauty, and to personify its every divine secret and attractive excellence. "They gaze and turn away, but know not where — dazzled and drunk with beauty, till the heart reels with its fullness." But do such minds yearn to die, to cease utterly out of their own *self-consciousness*, in order to become like unto a form "where every god did seem to set his seal, to give the world assurance of a man?" Let the Thinker

ever in the holy light of careful self-analysis The delicate relation subsisting between the spirit's centralized self and its incessant desires, is absolute and indissoluble. Wherever the in-spirit-self stands, there (to it) is the *centre* of the eternal universe. "Where the MacGregor is, there is the head of the table." The Thinker experimentally ask me, *Where do you live?* The answer, geographically, is, "In New York." *Where is New York?* "In the county of that name." *Where is the county of New York?* "In the state bearing that name." *Where is the state of New York?* "In the United States of North America." *Where are the United States?* "In the western hemisphere of this our globe." *Where is this globe of ours?* "In space." *Where is space?* "In the ocean of infinitude." *Where is infinity?* My spirit can yield no definite answer, because it at present knows only this, that infinity is that immeasurable immensity which is filled with the harmonious presence of Nature and God. Therefore my spirit recoils from the deductive exploration. But on retracing and reaching home, I find that my self-spirit-hood—the "I"—lives and thinks at the very centre of the incomprehensible all. Nor is this proposition less true when applied to any other individual. SELF is at the heart of all things, relations, destinies, and principles. Of this globe-home each person can, with whole truth, affirm that—

"From the earth-poles to the line,
All between that works or grows,
Everything is kin of mine."

With equal philosophical force can each individual angel affirm *itself* to be at the central point of all enviroing existences. So far as one mind can exist and separate *itself* from every other mind—all which is done by means of the self-poised standard consciousness of individuality—in that same proportion does it ascertain that every existence, either high or inferior, is external and objective. Yet the angel-mind may yearn to become a more

glorious centre. Promotion is desirable. The law of Progress urges the "self" to emulate the best. The noble spirit will become an arch-angel in Paradise! But is not all this aspiration felt and regulated by the central consciousness of personality? Does that angel's "self" wish for extinction? Does its inward "I" seek the superior by means of annihilation? Just the reverse is eternally true! "Be ye perfect even as your Father in heaven is perfect!" This is an injunction of the highest moral sublimity. It reaches down to the *core* of all aspiration for personal progress toward the Highest and the Best. These words are truly spiritual. They appeal, both authoritatively and persuasively, to the spirit's central "self," not to become individually swallowed up in the oceanic love and infinite perfections of God—for no man can wish or aspire to be for ever lost to *himself* in the enjoyment of that which he loves—but the only possible practicable meaning within those words, is this: "Be ye—that is, *as individual self-conscious spirits*, as perfect as God." The majesty, wisdom, love, justice, happiness, of the Infinite Mind are sublimely presented to the "I" of every man as a standard of most worthy aspiration—the ideal totality of perfection which should and will become *actual* within each individualized spirit, but for ever with the limitations of finitude in respect to quantity.

"But does not man possess conflicting faculties?" "If acquisitiveness draws its gratifications into yourself does not benevolence impart and distribute them?" Verily; but do you not obey the tendency to *acquire* before you centrifugate and distribute? And do you not impart and distribute in obedience to a law of self-happiness which begins and ends with your consciousness? The tendency to appropriate food, alimentiveness, proceeds upon the instrumentations of combativeness. First, you innovate, then you renovate; you destruct first, and then construct. You first *deform*, next *reform*; and, lastly, form anew; but the super-animal consciousness is the seat of all action.

Man, the peripatetic magnet, draws all things to himself. He is in himself a source and the power to maintain affinity. But even Deity, the great Positive Mind, the central magnet of the universe, possesses particles, qualities, essences, principles, attributes, or proclivities, which are not to be found in some degree in the spiritual constitution of man, then, surely, that superior magnet will, in the vast future, decompose and draw man's men-structure asunder—dissipate the particles and absorb them—rain-drops are absorbed and blended in the bosom of the mighty sea. But what is the truth? This: that you revere the Father-mind and commune with the Mother-soul invariably through a self-attraction; yea, through “self-love,” if you will so term it, a personal and special *desire* which you have to be benefitted, to be built up, to be constructed and instructed, to be formed and reformed—directly through the *centre* of your super-sensuous personality or anti-animal consciousness.

In its natural state, iron contains sulphur. Add a third chemical element which has more attraction for the substance of sulphur than for that of the iron, and the result will be that the sulphur will leave the iron and responsively mix with the new substance, leaving the iron comparatively destitute of its primitive associate. This is a fixed law of all Nature. “But does not this law equally obtain in the human soul?” I readily answer, no. For, if the iron ore had contained particles of all things, or if the sulphur had contained atoms of all forms, you perceive that then no *extraneous substance* could possibly have produced a divorce of the concentrated affinities. More does not destroy the less of the same substance. If man were destitute of some of the elements in Nature, then some external substance or attraction—some pure and wise angel, some beautiful and loving seraph, or the positive mind of the Divine Being himself—could and would draw the human mind asunder; because, on the chemical principle of attraction and repulsion, one particle of soul

might have definite affinity for an angel, another for a seraph, another for something, perhaps, not so high as either; the latter would be merged in the Divine nature, and thus would all parts of the individual being separate and seek their affinities. But the evidence is perfect, that man feels, sees, and seeks, through the centrality of his individualized nature. How deep was the philosophy of the gentle Nazarene, when he said: "Love thy neighbor as *thyself*." He well enough knew that there was no other standard! *Self-consciousness, self-centrality, self-cohesion, self-sensibility, or "Self-love,"* was the highest criterion to which he could make any intelligent reference. Self-love, not selfishness, is made the infallible standard. Hence, the self-love of the savage, as of the civilizee, is the arbitrator of all obligations. Man can experience no attraction for his neighbor except through the centre of self-attraction or egoism. And when preaching upon the celestial mount of Intuition, Jesus uttered this philosophic truth; thus acknowledging the self-hood of each individual to be paramount, and self-attraction supreme. Those golden words of the Great Teacher have ever since naturally and musically reverberated through all the temples of human thought. The consistency and inwrought congeniality of element with element, force with force, particle with particle, and principle with principle, form the interior constitution into an indivisible *unit* which will for ever resist all influences tending to dissolution.

I here feel that there may be an injurious misunderstanding with regard to a previous proposition. It may be imagined that I have taught that the body makes the spirit. But I have sought to impress upon the Thinker the true distinction between *the body* of the spirit, and the spirit itself within that body. The physical body is designed to mould, manufacture, and prepare the spirit's body; that is, to give shape and individuality to the inorganizable principles which compose the spirit; but neither the corporeal nor the spiritual body manufactures the spiritual

ness. The body (including its soul) is first *the master*, and is the spirit itself; at last, the inmost golden spirit becomes late and supreme. For many rudimental years the body has been the lead and control. Because, for a period, the outer mechanism is the source of power, not to the essences of the auroral light, but to the energies of the spiritual body. Paul beautifully expressed this fact: "There is a natural body and there is a spiritual body." The body of the spirit is different from the body of the flesh itself. Again, I urge that man's physical body is designed by nature to mould, weave, manufacture, the spiritual body; but the spirit itself is inmost and is intimately allied to the perfect and supreme. It could not be created; it could not be destroyed. It never had a miraculous beginning; it will never experience a miraculous end. The golden inmost, that which is at once heat and light, love and wisdom; which is pure and good, sacred and divine, essentially impersonal and infinite, is an eternal wavelet of that divine ocean which—

"Lives through all life, extends through all extent;
Spreads undivided, operates unspent."

And the liliaceous and aërial body through which that imperishable and impersonal combination of principles expresses itself, is made and perfected by this physical body which man now wears. The scientific point with which I desire to impress the Thinker is, that he is every day and moment refining material for the manufacturing of that *body* which he will wear eternally in the trans-earthly spheres. Yea, all this wonderful preparation is accomplished by the water you drink, by the food you eat, by the air you breathe, by the thoughts you think, and by the work and deeds you do. The physical body is a factory, and physiologically and electro-metrically you are using the stock of visible nature—that is, the circumfolding atmosphere, the abounding water, the animal and the vegetable worlds—just as mechanics

and manufacturers procure and use suitable stock in the
 and factories with which to bring out the specific results origi-
 designed. The cloth manufacturer procures for his machinery
 certain appropriate materials with which to fashion his fabric.
 So the spiritual-body manufacturer procures the proper sub-
 stances with which to build up the spiritual constitution. The
 body of the spirit is material; and yet it is unlike visible matter.
 It is as it were *unparticled*, and the last degree of material refine-
 ment. It is not bone, nor nerve, nor muscle, nor blood, nor
 brain; and yet it corresponds to and resembles the visible bone,
 nerve, muscle, blood, and brain. The physical eye, as I have
 remarked, gives the best and purest parts of itself to the elabora-
 tion of the spiritual eye. The external sight becomes dim in old
 age, because the physical organ is yet more freely and expedi-
 tiously delivering its best particles to the spiritual sight. The
 physical ear has been busied for threescore and ten years in
 making a spiritual ear; and, at length, the machine becomes
 worn and loses its power of action. You say the venerable per-
 son is beginning "to lose his hearing." Far from it! The best
 refinements of the bodily sense have retreated inwardly to mould
 the ear of the spiritual body. So, likewise, with his brain.
 "Poor old man!" you exclaim, "he is losing his faculties."
 True, he can not reason consecutively, because he can not re-
 member. His common thoughts are far away from transpiring
 events. But the truth is, the coronal arch of his brain, the vesti-
 bule of his mind or front brain, and the repository of all eternal
 germs or the back brain, have freely yielded all their superlative
 essences to make and confirm the brain of the spiritual organiza-
 tion. The visible shafts and machinery begin to chatter, lag, and
 stop, because they have done their sublime work. The factory-
 wheel can roll no longer, for its grand use and purposes are fully
 accomplished. But the water of life, which flowed over and
 turned the wheel, is running strong and limpid still! The conse-

Of all is, that the brain ceases to perform its accustomed functions. The aged arms grow weak and tremble. "Energy is," you say. Not so. It has but culminated and retired in to complete the rounded, beautiful, spiritual arm. The parts of the bone, muscle, nerve, tissue—everything that makes up the physical organization—have progressively gravitated to the manufacture and development of spiritual departments deeper within, substantial, and exquisitely appropriate to the atmosphere of a purer, better, and more beautiful sphere of existence.

The same principle of interior elaboration is operating upon all the vital organs. Simply by the gradual maturing procession of all organic nature, within the aged man, the best parts of the visceral system—the lungs, stomach, liver, &c., together with all their deeper and more intricate portions—begin to neglect their allotted functions. Weakness, disease, decrepitude, and decay, walk in the path of such neglect. Now is it philosophical to assert that those functions have withdrawn through negligence in old age? No; for the best portions and energies of those organs have silently receded into the superior and interior structure. Appeal to the old man's external intellect, and he will understand you not, because, as you now perceive, the spiritual intellect is about ready to be born. Mysterious change! When approaching very near the tomb, nothing looks so much like "decay and death" as that chrysalis out of which the aurelian personage springs into endless existence. You often observe this fearful libration or crisis of destiny in the vegetable world; even down among the lichen mosses of the cryptogamous era. Or, if you will examine the tuft of wheat just before it comes above the ground, you will discover that nothing looks so much like actual decomposition as does the small, bursted berry from which the virgin stem originates. The venerable man, just ready to die, is precisely in this libration condition. Appeal to his ear, and he hears not. And

why? Because the spiritual ear is with noiseless haste getting ready to be born. Neither can he discern objects. You may obtain for him the best glasses, and in every superficial way improve the retreating optical forces, but you can not recall the inward-bound faculties. Mourn not over this external decay! For Nature, ever kind and true, is yielding all her best organic powers to manufacture and perfect organs upon and within the spiritual body. Yet a little while, and the old man can no longer desire his daily bread. The worn-out wheel of the factory is stopped, its forge-fires are smouldering, a fearful silence pervades the dwelling; but the product of the long-running machinery is perfectly eliminated. This product is the spirit. The deserted and well-loved factory can remain idle evermore. Nothing is said and nothing is heard by the proprietor, for "Death" has come, and with swift eclipse darkened for ever the doors and windows of the long-inhabited temple. But did you see that proprietor as he passed out and joined his angel-guests?

"But," says the objector, "you tell me that the spiritual nature is *substance*, do you? After this substance has gone out, the external body has lost nothing of its previous weight. What proof, then, can you present that the body of the spirit is actual substance?" My proof is, that it *moves* substance. No weight can be moved without a substance; and, therefore, the corporeal body must be inspired and actuated by an adequate substance, but pre-eminently finer than itself. During their rudimental life, many men carry round about with them nearly (or more than) two hundred pounds of matter; all of which is fearfully and wonderfully actuated by this principle which physiologists and phrenologists term "the mind." Now I ask the Thinker, "Can so much actual substance be actuated, animated, and governed, without a substance equal to the task?" Motion can result only from an adequate force. This is a law of mechanics. And upon this law and its correlative I affirm that this physical organism requires

is a spiritual (that is, finer and therefore more potential) by which all its functions and locomotions are unerring-governed. But the universal tendency of all bodies toward a common centre of gravitation—especially all insensate and material bodies—explains why, when the spirit's fine body leaves, the natural form loses none of its previous weight.

"The old man died," say they; "and nothing was seen of his drawing spirit." Weigh his body: it has lost not an ounce of weight. Your intellect is alarmed, and you skeptically exclaim: "Can it be that my venerable friend and benefactor has gone for ever? Does he *really* exist? Tell me once again, can it be that *he is a living and thinking substance*, while yet his deserted body weighs no less?" Verily, dear Thinker, I solemnly affirm that it is true. Nothing in Nature is more beautiful than the wondrous librational process by which that is accomplished. Near the centre of the physical brain is the central spiritual *magnet*; the fortress-point around which the spirit gathers and concentrates all its organical forces. This spiritual fortress would impress your eye as an auroral point of aurelian life, all golden and burning with divine incorruptibilities, but not larger than a boy's marble. This is the sequestered and magical *Magnet* to which every vitalic force and essence incessantly gravitates. It draws from the surfaces; and looks, at the centre, like a sun of gold.

When the old man ceased to breathe, this little point of spiritual *aurum* silently but swiftly ascended through the intervening ceiling, and hung or rather hovered over the house of death. I have witnessed this phenomenon by clairvoyance when it has seemed suspended far above the room wherein the lifeless body was prostrate. At that dizzy but stilly height the aurelian centre (the "self-love" magnet) resembled a throbbing ball, not larger than a small orange. Rapidly, however, it tremblingly expanded, and began to pulsate with considerable uniformity. The attraction of this distant centre was powerfully exerted downward

through or by means of a line of golden light, upon all principles within the silent earthly form. I have observed philosophically contemplated it until a portion of the crown of the spiritual head was visible, the magnetic centre continued to throb, when my attention was pleasurably diverted by the sudden approach and efficient services of several celestial personages. Two or three of these guardian spirits superintended this beautiful emergence from the earth-bound physical system. Then, resuming my examination, I have watched the juvenile features which came out like brilliant stars on the face of night, the pliant limbs, the rounded form, all beautiful, celestial; like the deserted body in general contour, but unlike it in youthfulness, liteness, grace, and divine beatitude.

This newly-born personality continues to gather compactness and to acquire substance from the ethereal sea. The entire form would not, perhaps, weigh at spiritual birth more than three ounces. It is like a young and beautiful child, and is lovingly conveyed to the spirit-world. But the same form which, by this sublime apotheosis, has "put on immortality," was compassed on earth by *the old man's chrysalis body!* I could explain a mystery, did my space allow, and show you how a babe lives on year after year in the spirit-world, and gathers to itself an appropriate quantity of the imperishable substance; and how, in obedience to this law of growth and perfectibility, the spiritual body, which begins in the other life with slightest gossamer-web, progressively becomes tangible and substantial. Such a body would be visible in a certain manner to man's physical eyes. But although his eyes could discern the ethereal form, they would not penetrate to the interior; for only the spiritual can probe to the core of what is spiritual. The fully-unfolded intelligences, therefore, seldom approach us personally, but they influence us through both distance and substance. Indeed, it is not often that they come into the lower grades of our atmosphere. Only now and then,

are they objectively visible. The spiritual body is physiological in its functions. It accumulates and un- never becomes diseased or decrepid, because there is perfect equilibrium between the operation of the forces of accretion and of depletion—an equipoise between absorption and distribution—throughout the whole extra-corporeal organization. It never decays or dies, because the central magnet, or mind, has a greater attraction for self-hood and its possessions than for outward power or person.

Minds not acquainted with the treasures of their own interior structure, are easily driven ashore by “every wind of doctrine,” or else into side-channels, where they encounter embarrassments and doubts innumerable; while persons aware of the existence of these interior treasures, are attracted to partake of the greatest benefits: and, under all circumstances, such are the happy proprietors of the jewelled conviction that the spirit, in consequence of its outer organization, can never be lost or dissipated in any of the great cycles of the ever-changing Universe.

The establishment of the constitutionality of an eternal life in man—the demonstration which, by revealing a self-conscious treasure, implants a glorious independence—exalts the Thinker above the necessity for medium-manifestations, and not less above the written document of any sanhedrim, and the affirmations of the most accredited seers. Yet it is just to say that the true “medium” and the genuine “prophet” do serve humanity by clinching its logic and faith with positive illustrations. But there is an abundance of spiritual wealth flowing out of the scientific fact that the soul is composed of imperishable materials, with an immortal form of structure; that animals would be likewise immortal had they the human coronal organization; that the anatomical and physiological man is the ultimate flowering and blooming out of all material primates and spermatie essences; that his silver lining or soul is the culmination and summing up of all re-

finer substances and vitalic forces; and that when the two (that is, body and soul within the double brain) are perfectly united, they discharge the sacred mission of developing a permanent, individualized and self-centred existence. This is an interior and beautiful truth. I fear, however, that there are but few minds prepared to understand it. Perhaps it may require considerable initiative instruction and practice in the art of abstract thinking. The millions are awakened to thought only by illustration or anecdote, and refer mostly to that which they can bodily see and nervously feel. But to stoicise one's self and withdraw from all others, to rise intellectually above those things which impress the senses and awaken thought by analogy, and then to probe to the depth of this inward treasure, and therein discover the great fact of constitutional immortality, is an exalted operation of mind which few have the subjective sturdiness accurately to perform. Nevertheless, I have obeyed my constraining impressions of right-doing in presenting these scientific considerations. It would not be time lost should the Thinker spend a hundred minutes out of every twenty-four hours in contemplations of this nature. Every mind that could do so would rise from each meditation with thoughts suggestive of IDEAS. And, believe me, centuries hence, when roaming pleasantly and living happily in the spirit-world, that prepared mind will look back upon its mundane experiences, and remember thoughts and facts and truths thereby eliminated with joy and gratitude.

Paul seemed painfully anxious at times about the fact of immortality. On one occasion, when writing to his friends, he said that if it could be proved that Christ had not risen (implying that if the report of this bodily resurrection should turn out to be a mistake), his "preaching" was "vain," and their "faith" was "also vain." In fact, if their "hope," he said, must be based "in this life" of Christ, and not on his rising "from the dead," they were "of all men most miserable." We might ask, "Why this

anxiety, and why this urging of *the report* upon men's faith?" Because the Apostle predicated his hope of immortality on a *circumstance*. Mentally, he was in the pendulous condition of those who depend upon extrinsic manifestation, or upon certain documentary evidence, instead of reasonably tracing the eternal laws which underlie all phenomena. Such, when pressed to the most fearful of all moments, and about to pass through the chemical change called death, do often suffer from the chilly blasts of a miserable skepticism. But the happy Thinker, who naturally discerns the elements of his being, and beholds the irrefragable proofs (constitutional, organic, and structural) that he *can not die*, is perpetually satisfied; and though he should never read an antiquated record, or witness a "spiritual manifestation," he would tread the "sounding aisles" of God's universal temple with his reverent spirit ever filled with a solemn joy.

After proceeding thus far with my suggestions and delineations, there remain for the Thinker's understanding, as I am impressed, a few observations on the literal or incarnated truth of a Spirit-Home. For it is supposable that, by this time, the philosophic reasoner admits the affirmation that every truth is practically nothing to man (that is, spirit) until it is set forth by means of incarnation. We will take the analogical method. As the natural body is the parent of the spiritual body, and as the two in conjunction labor to individualize the spirit, so does the natural system of worlds bring into existence a corresponding spiritual system or sphere. By this is not meant that the material globes *create* the essences and volatile elements out of which the spiritual world is composed; but that the system of planets in space imparts its forces, determines its positions, defines its geographical forms, substantializes it, stratifies it, so to speak, and in the end makes it an organic, objective reality.

When speculating on the "hereafter," how quick do some men's thoughts liquefy and run off into an incomprehensibility! Such

make a merit of pretending or imagining something which tangible, which the common intelligence can not realize, overing with magnificent nonentities, beautiful imaginations, and vapors; while, if you can discern *the true* relation subsisting between a natural and spiritual world, you will feel unmistakably certain of the substantiality of your future. You may end to imagine the spiritual world to be a nebulous empyrean, of cloudy zone, or a golden belt of aerial currents. But the land is none of these. I tell you truly that man's spirit is clothed with a substantial form, having nothing to do with the "IDEAS" of which the life of the spirit is composed; in like manner, the spiritual world is as substantial to the spirit-body as is the earth we walk upon to our mortal body. The natural world exists first; then out of this the spiritual world arises. As a foundation is necessary to the construction of a dwelling, so is it necessary that a formative body should exist before an individualized spirit, and that a natural world should precede and elaborate a spiritual world. "That was not first which is spiritual, but that which is natural; and afterward that which is spiritual." Than this no profounder philosophic or more tersely-expressed truth ever blossomed upon this branch of the spiritual tree — the fertile mind of fervent Paul. And he is yet high authority with many. He taught the antecedency or pre-existence of what is substantial or ordinary; that the inferior is necessary to the development of the superior; that only thus did the finer-natural come into existence and embodiment. You know how necessary it is first to plough and prepare your gardens prior to the planting of seeds; and do you not also know that the seeds must externally decompose before you obtain the legitimate vegetation? No roses will beautify gardens not made for flowers. Even so the "seen" which "is temporal" must afford pabulum to the *unseen* which "is eternal."

Around us float the burning orbs of our beautiful solar system. First appears the maternal and paternal Sun; next the infant

Mercury ; then the graceful Venus ; next the dutiful Earth ; Mars is gloriously beyond ; the family of Asteroids skirts his mighty pathway ; but larger and grander than all their brothers are rainbow-tinted Jupiter and golden-browed Saturn. Nor is this all. Herschel, in the far distance, compasses his vast empire of space ; Neptune trembles on the threshold of infinity ; while farther still other worlds sweep through immensity in their trackless, tireless, swerveless path. This stupendous system of planetary bodies is perpetually elaborating and giving harmonial proportions to another and higher system, which is spiritual.* The human head is also a maternal and paternal sun : then the lungs, the liver, the stomach, the various organs with their functions, like the several dependent planets, are connected each with the other, and all moving in a harmonious system to accomplish harmonious ultimates. Why does man have a sunlike brain ? Why are these various organs so admirably formed, and so accurately disposed along the human spine ? In order that the natural body may fashion and perfect the spiritual body, even as the sun and its dependent planets (which do, in fact, beautifully correspond to the brain and the visceral organs) are designed to accomplish a sublime end in the stellar immensity.

Upon careful investigation, I affirm that all natural worlds, some of which are described in our popular books on astronomy, are but the anatomy and physiology of the boundless univerecolum ; a system of systems, by which supermaterial globes and systems called the " Spirit-Land," are geometrically unfolded and prepared for our future habitations. Every physical planet, therefore, is to bring into existence the different animals not only (so that man may exist), but it is also designed and commissioned to contribute a portion of the universal spirit-land, so that after death the spirit of man may have a natural and holy home. The subtle intimacy

* The term " spiritual " is here used to represent the finer state of material elements : thus, water is finer and more spiritual than stone.

and familiarity which now daily exist between your body and living soul, are not more perfect or real than that between natural world and the spirit world every instant of time. analogy is as reliable and accurate as science. This physical body, chronologically speaking, is the spermatie foundation of the spiritual body; even so is the natural world the germ-repository foundation of the spiritual world. Lessons acquired of the one will teach the beauty and truthfulness of the other. But if this formative process be not true with man, then indeed may we doubt its more extended application. The spiritual world *is in one sense a material world*, I repeat; but it is higher, both in its constituents and in the order of its formation. Elementally, it does not essentially differ from those primates which compose the rock, the tree, the animal, or a human body. The difference is similar to that between a rose and its liquidated fragrance. The best imponderable emanations of this world gravitate to what we call the spiritual sphere, and help to form its substance.

Let us examine this progressive series of emanations. First, we have undeveloped earth, in the form of solid stone; second, the embedded gases are liberated, and condensed in the form of water; third, out of water thus derived comes the ocean of atmosphere; fourth, out of atmosphere is eliminated what is termed *electricity*; fifth, from the abundant opulence of electricity there issues a finer element, *magnetism*; and, lastly, out of all these ponderable bodies and imponderable elements, there flows forth a mighty sea of imperceptible emanations into universal space. The question might possibly be by science put: "Whither goeth those emanations?"

Nature is everywhere harmonious. When you have seen one department, you have a key to unlock the great truths which stand temple-like, throughout the countless systems of infinitude. As the finest particles of all organizations below man ascend, or are attracted, into his constitution, so these finest particles or emanations from the natural worlds in space ascend, or are attracted, into

mix with earthly groups, or visit the habitations of the un-
 ended. Yet millions of spirits are daily helping humanity. The
 terrible storms which meteorological investigators tell us occur
 within a few miles of the earth, are uniformly beneath the aerial
 medium to which our embodied spirit-friends descend. Thus,
 nature is everywhere harmonious with herself; and, when under-
 stood, she brings our inductive minds into friendship with a tan-
 gible, substantial, spiritual World.

Just as one flower succeeds another in the order of seasons, just
 as one crop succeeds another in the order of years, just as summer
 and winter, seed-time and harvest, come by progressive rotations,
 so do these eternal systems of natural and spiritual worlds succeed
 each other and harmonize in the depths of the stellar infinitude.^d
 How joyous and tranquil must be that mind which possesses phi-
 losophical confidence in the indestructible order of the Universe!
 Religious conservatives may put forth their incongruous objections
 to the whole harmonial system, yet the slightest breath of disap-
 probation or discouragement may not enter the Thinker's mind.
 Once get systematically before your intellectual perception the
 philosophical possibilities of this boundless universe, and mankind
 may combine their skill and talent, their Baconian logic and argu-
 mentation, in opposition to your *truth*, and your unperturbed and
 wiser spirit will be as happy and powerful as the archangels of
 God. "The Truth shall make you free!"

Wisdom is greater than knowledge. The former discerns interior
 truths; the latter gathers external facts. Seek the Fountain of
 Wisdom, O Thinker! and you shall soon attain the kingdom of
 heaven on earth. Let the soil of your own soul become fruitful,
 then you can easily help to unfold a better social organization, and
 aid every truthful movement for the rectification of government.
 Absorb the breath of wisdom with your intellectual faculties, be-
 come a calm, intuitive, normal reasoner; then will the tide return
 sweetly upon your moral nature, and everywhere flow among your

affections; until every inward cup is full, and each faculty know the truth from the least to the greatest.

This beautiful world, though it is both a fulfilment and a prophecy, is, after all, but a work-shop; the cellar-kitchen of "the house not made with hands." When obtaining our best prospects and impressions of creation, we do but look through the basement windows of the great eternal Temple. Admirable and desirable as is this earth of ours, it is but the factory wherein the soul is rendered capable of taking its flight to a better home and a healthier latitude. This is a rudimental world, where the physical body must be *fed*, and *clothed*, and *housed*; where appropriate quantities of air must be inhaled; where all ordinary and incipient works must go forward, and be accomplished. Spirit rides in the chariot of matter. Side by side they journey to the human organization. Then spirit, being detached and individualized, transcends the material vehicle, and becomes the master-flower in the garden of God. Nothing is more philosophical and beautiful than that this world is the incipient school, the rudimental plane, where the spirit is educated and prepared to enter naturally upon a higher existence. Let every one be unceasingly mindful of the fact that he is eating, sleeping, thinking, acting, and being, not because he originally knew of and wished for such an experience, but because this world and discipline are designed to elaborate the ultimate of principles. Hereafter, will you not eat, drink, and sleep intelligently? Henceforth, will you not be conscious that you are doing these ordinary deeds for an extraordinary purpose? What I ask of you is this: simply to let Mother Nature work out and perform her own legitimate functions. The Thinker will be consistent and at peace with Nature. He will honor, and respect, and keep in faithful tone, all, even to the most inferior, organs and functions of his being! Now and here, in this initial world, is the time to commence a career of noble development; not by strivings and strugglings, but by means of naturalness and truthfulness; without

excess, deficiency, or intemperance. Feed and clothe this corporeal body, then, and sleep and toil, so that happiness may incessantly flow, and higher conditions be legitimately attained. The Thinker knows that for him there is nothing terrible to fear in the Father's vineyard; neither is there an awful catastrophe to come to any spirit at the opening Eternity. His every integral desire shall be gratified, his every natural need supplied, and his every faculty be made more Beautiful and Just. Do you wish to become yet more perfect and more attached to the changeless attributes of the Infinite? Love and obey the laws of Mother Nature, and wisely cherish our God's humanity. Then shall you penetrate through Nature to the Father, who equals and inspires Her universal presence. Not a pebble marks your pathway, not a flower springs beneath your feet, but holds a private relation to the thoughts which you entertain concerning it. You may neglect these little facts and forces about you, and yet be called "religious." But he who truly honors the Divine Being—

" Finds tongues in trees, books in running brooks,
Sermons in stones, and good in everything."

Do you yearn to feel a purer nature? And to be clad with a beautiful spiritual body at death? Then feed wisely upon better substances, drink of better fluids, and habitually think better thoughts. For everything which your digestive functions assimilate is, to some degree, manufactured into the fabric of your spirit's body; and every unworthy thought of your mind will long linger about and darken the vestibule of Wisdom's immortal temple.

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